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THE ECCLESIASTICAL REVIEW

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THE MYSTICAL BODY AND DEVOTION TO THE SACRED HEART.

Their Intimate Doctrinal Relations.

TO-DAY there are three grand concepts which appear, to many at least, to be engaged in a sort of competitive bidding for the loyalty of Catholics. Some persons or groups focus attention on the mystical body, others on the Sacred Heart, others on Christ the King, while still others oscillate from one to the other, all the while somewhat ill at ease. A remedy for this disturbing condition in the devotional life of Catholics might be found, we think, through an increase of discussion about the relations between the doctrine of the mystical body and devotion to the Sacred Heart. Such discussion would also be one of the choicest results of that intention, so apropos to modern times, which our Holy Father has recommended for November to the members of the Apostleship of Prayer in League with the Sacred Heart: For a Deeper Realization of our Membership in the Mystical Body of Christ.

I. THE PROGRAM OF THE CHURCH.

For the last seventy years or so, both the doctrine of the mystical body and devotion to the Sacred Heart have been holding a place of constantly growing importance in the mind of the Church. On 21 January, 1870, the bishops attending the Vatican Council received a *schema* presenting the Church as the mystical body of Christ. When they handed in their written opinions of it on 18 March, it was found that only four regretted the mention of the mystical body.[1] The great majority of these same bishops humbly petitioned Pope Pius IX that " in order to heal the wounds of society by this remedy provided by the divine bounty, he should deign to raise the Feast of the Sacred Heart to the highest rank of the Church's liturgy; and that on the Feast itself, while surrounded by all the fathers of the Vatican Council, he should consecrate the entire Church to this most loving Heart." [2] The *schema* never came up for discussion because of the abrupt close of the Council, and the bishops' petition seemed premature to the Holy Father. But the one and the other show what these theologians of the Council regarded as doctrine and devotion suited to the time.

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[1] Mersch, Emile, S.J., *Le Corps Mystique du Christ*, 2 vols., Louvain, 1936 (2nd edition), p. 353 ff.

Both these matters have been receiving steadily growing attention, too, in the briefs and encyclicals of the last four Popes, our energetic leaders who with remarkable continuity of policy have been following one farsighted, consistent plan attributable to Leo XIII. From the papal documents the two subjects have found their way, in turn, more and more into the thought of bishops, priests and laymen. Leo XIII wrote of the Church as the mystical body in *Satis Cognitum*, on the Unity of the Church; and in *Divinum Illud*, on the Holy Ghost, he described the activity of the Holy Spirit as the soul of the mystical body. His successor, Pius X spoke so frequently and lovingly of St. Paul's doctrine that he might be called the Pope of the Mystical Body. He chose as the motto and aim of his pontificate St. Paul's text, *Instaurare omnia in Christo,* and he understood it to mean " to bring all things to a head in Christ ". His encyclical on Catholic Action linked up this lay apostolate with the doctrine of the mystical body. Pius XI, too, has repeatedly written about the mystical body. For example, in his letter on Catholic Action to Cardinal Cerejeira he explained that the faithful should help one another because among the members of the mystical body " there must be solidarity of interests and reciprocal communication of life ". In the encyclicals on the Priesthood and on Communism, and on many other occasions, he has penned inspiring passages on what he calls " the beautiful doctrine of the mystical body ".

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[2] Nix, H. J., S.J., *Cultus Sacratissimi Cordis Jesu et Purissimi Cordis B. V. Mariae,* editio tertia, St. Louis, Mo., Herder, 1895, pp. 30-32.

Devotion to the Sacred Heart, in addition to receiving mention in numerous papal documents, has been made the subject of two entire encyclicals. In *Annum Sacrum* (25 May, 1899) Leo XIII enjoined the consecration of the whole human race to the Sacred Heart, the heavenly sign in which " all our hopes should be placed " to-day. Pius X showed his interest in promoting the social reign of the Sacred Heart. He indulgenced the consecration of families to the Sacred Heart; and his successor Benedict XV followed in his footsteps by giving hearty encouragement to this fruitful practice. On 8 May, 1928, Pius XI issued *Miserentissimus Redemptor*, on " The Reparation Due to the Sacred Heart ". In it he explains how our acts of reparation have unusual value precisely because we are so closely united to Christ as members of His mystical body.

Even this cursory survey suffices to indicate that, through a steady historical growth still going on, both the doctrine of the mystical body and devotion to the Sacred Heart have become two of the most vital elements in the program of modern Catholicism. The time seems ripe for us to become more aware of the intimate relations between them.

II. Dogmatic Relations.

First of all, how do these two elements stand to each other when viewed in the light of dogmatic theology? Here we must first set down, briefly, concepts which will reduce the two elements to their fundamental outlines, so that there will be no danger of yielding to the fatal temptation to spin out mixed metaphors (such as those about the head and heart of the mystical body) which do violence either to biological or theological accuracy.

To begin with the mystical body, Christ, as the King foretold by the prophets, founded His Church as a kingdom. Its members are to be closely united first to Himself—He is the vine, they the branches — and then among themselves — what they do to one another they do to Him. This supernatural society is the reality which St. Paul described by a series of metaphors. Commissioned to explain the Church to the Greeks and Romans, whose literature was filled with figures comparing civil society to the human organism, he saw that Christ's Church, too, was like to a body with head, soul and members. He might have described it by this simile. But perhaps he was too much a poet. With a flash of insight, yet under the inspiration of the Holy Ghost, he used a metaphor instead and exclaimed that the Church is the body of Christ.

The Head of this mystical body is Christ. He is its founder and noblest member with authority over all the other members. He sanctifies them, since He merited all the graces which men receive and since He continually intercedes for them. The soul of the mystical body is the Holy Ghost; for to Him is appropriated the constant production of the supernatural life of sanctifying grace which makes men living members of the mystical body. The real members of the mystical body on earth are all men who fulfil the three conditions of membership in the Church: baptism, faith in her teaching, subjection to her authority. A man is incorporated into the mystical body through the second birth of justification, when sanctifying grace is infused into his soul and he becomes capable of the new activities of supernatural life. This supernatural life will enable him one day to see God face to face; it is indeed a real life whose vigor he increases by every meritorious act.

The energetic member of the mystical body will be eager above all things else to increase his supernatural life through any actions which fall under the heading of the Christian virtues. Among these virtues are three which are of special importance to our subject, and which St. Paul warmly commended to the members of the mystical body: strong personal love of Christ, consequent consecration of themselves to Him with the implicit promise to serve Him, reparation to Him for the insults He receives.

The importance of personal love for Christ recurs through all St. Paul's epistles, over and over like the theme in a symphony. He explained the mystical body to the Romans, to whom he also cried out: "Who shall separate us from the love of Christ? Shall affliction or anguish or persecution or hunger or nakedness or danger or the sword?"[3] He closed the first Epistle to the Corinthians, apparently dictated, with the strong words: "I, Paul, greet you with my own hand. If any one loveth not the Lord, let him be anathema."[4] The natural upshot of such love, in the Apostle's view, is consecration to Christ. "If we live we live for the Lord, and if we die, we die for the Lord. Whether therefore we live or whether we die, we are the Lord's." [5] We *are* the Lord's; therefore He can use us as He pleases. We are *for* the Lord; therefore we should devote all our energy to promote His cause. The saint encouraged the members of the mystical body—both as individuals and as social groups—to practise reparation when he explained that the Christian wife sanctifies her unbelieving husband,[6] and that by sickness and sorrow the church of Corinth expiates the irreverence which some of its members have shown to the Eucharist.[7]

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[3] Rom. 8, 35.

[4] 1 Cor. 16, 22.

St. Paul tells us that as the husband is the head of the wife, so Christ is the Head of the Church, being the Saviour of His own body.[8] In other words, as the Head of His mystical body Christ exercises authority over it and providential care for its welfare. In these latter centuries He has manifested His providence over His mystical body by inaugurating devotion to His Sacred Heart, "a last effort of His love with which He would favor men in these latter ages, a loving redemption to deliver them from the empire of Satan".[9] And He has exercised His authority through the pontifical acts of His Vicars the Popes by which He has given that devotion its official approval and guided its doctrinal evolution.

To state that Christ founded the modern devotion to His Sacred Heart is not mere sentimental piety, but sober statement of fact; for He gave this devotion both its form as one of love and its two chief practices (consecration and reparation) in those revelations to St. Margaret Mary whose authenticity—to omit the more technical arguments—is simply taken for granted in a document of such high authority as the encyclical *Miserentissimus Redemptor.* During the "Great Apparition" within the octave of Corpus Christi (probably in 1675) He revealed His desire to have a special feast of His Heart in the official liturgy of His mystical body.[10]

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[5] Rom. 14, 7-8.

[6] 1 Cor. 7, 14.

[7] 1 Cor. 11, 30.

[8] Eph. 5, 23.

[9] Gauthey, Monseigneur, *Vie et Œuvres de la Bienheureuse Marguerite-Marie Alacoque,* Tome Deuxième, *Œuvres,* Paris, Poussielgue, 1915, pp. 567, 568, Ms. d'Avignon.

[10] Gauthey, *op. cit.,* pp. 102, 103.

St. Margaret Mary communicated these revelations to her directors and friends, and through their efforts the devotion began to spread in the Church. By a decree which Clement XIII approved on 6 February, 1765, the Sacred Congregation of Rites permitted the feast to be celebrated with its own proper Office and Mass. Dioceses of Poland and France immediately availed themselves of the privilege, and by 1856 almost every diocese in the world had secured this permission. The feast was made a major double by Pius IX in 1856, a double of the first class by Leo XIII in 1889, and was given a privileged octave together with a new Mass and Office by Pius XI in 1928.

The clash of opinion concomitant with this steady growth proved the means of bringing the devotion's true nature to light. For theologians, profiting by the high authority of the official documents of Popes and Congregations as well as by a more careful study of the writings of St. Margaret Mary, have clarified issues so well that now the scientific concept of the devotion which our subject requires can be given in a few words.

When Christ displays His Heart—the symbol reminding us of love as naturally as smoke reminds us of fire—He wishes it to remind us that He loves us intensely and wants our love in return; that His love is so often unrequited; that each of His human actions—especially His Passion and institution of the Eucharist — are manifestations of His love for us. The thought of Christ's love for us stirs us to love Him in return. Hence we adore His living, physical Heart precisely as the symbol of His love, along with His love symbolized by His Heart. Since His Heart recalls His unfathomable love, it moves us to consecrate ourselves entirely to Him. Since it recalls the fact that His love so often goes unrequited, it moves us to offer our prayers, penance and sufferings to Him by way of reparation. Christ's Heart, with its symbolism explained by Himself, naturally leads men devoted to His Sacred Heart to practise those virtues commended by St. Paul to the members of the mystical body: love of Christ, consecration to Him, reparation to Him.

We are now in position to consider the relations between these two important elements of modern Catholicism. *Devotion* to the Sacred Heart, precisely because it is a devotion, admirably complements the *doctrine* of the mystical body. For any doctrine is reinforced by a devotion. A doctrine is a proposition or series of propositions demanding an assent of the intellect; a devotion is an ensemble of ideas, emotions and actions through which a man realizes greater supernatural benefits from the doctrine to which he assents. Many a man will be little moved by the abstract proposition in which a noble cause is couched, but he will glow with enthusiasm for a leader in whom the ideals of that cause have become incarnate.

Christ inaugurated devotion to His Sacred Heart to foster in the individual members of His mystical body strong personal love for Himself, the God-man who is the Head of the body. Such strong love will lead the members to keep Christ's commandments and even, as best they can, those myriad counsels He gave by word and example. At the proper time they will attend religious services, and when occasions arise they will give many a cup of cold water in His name. Hence we clearly see the important function of devotion to the Sacred Heart in the life of the mystical body: it is a great means of our age, provided by Christ Himself and fostered by His vicars, to bring the members to perform, out of love for Christ, those actions which produce growth in their own spiritual life, and through which they reap the benefits which membership in the mystical body can bring to themselves, to the whole body and to society at large. In metaphorical language, devotion to the Sacred Heart brings the members of the mystical body to perform those actions which make one a healthy member, and which are necessary to maintain the body itself in vigorous health.

This momentous key function, carried out with widespread energy, will produce results of great importance in the spiritual life first of the single members and then of the body as a whole. Each member wishes his supernatural life of grace to grow. He can increase the amount of sanctifying grace he possesses by receiving the sacraments and by performing good works with the help of actual grace. True devotion to the Sacred Heart moves a man to frequent the Holy Eucharist and receive the other sacraments, and that with a better disposition. By the very fact of practising this devotion, too, he must perform numerous actions under the influence of actual grace. But even more than this, he will draw down on himself further graces in copious abundance. " I will give them all the graces necessary in their state of life," and "I will bestow a large blessing upon all their undertakings." These are promises of Christ to souls devoted to His Sacred Heart.

By fostering such personal sanctification of the single members devotion to the Sacred Heart will improve the spiritual life of the entire mystical body. Since it cements a mutual intimacy between the members and the Head it begets a strong spirit of private prayer. Consequently its injects a more vigorous spirit into the liturgical prayer by which the mystical body fulfils its obligation of paying corporate worship to God. Unless this strong spirit of intimacy with God through personal prayer is widespread there will be danger that even our beautiful liturgy will degenerate into a formalism in which the body's members would indeed worship God with their lips, but their hearts would be far from Him. Through its insistence upon the practice of consecration to Christ this devotion is a means of promoting a stronger spirit of mutual helpfulness among the members of the mystical body. Leo XIII consecrated the whole of mankind to the Sacred Heart; after his example we can consecrate to Him not only ourselves, but other men, our dear ones and all the actual or potential members of the mystical body, in the confident hope that the loving Christ will give them the efficacious graces they need for their salvation and perfection. Through its emphasis upon reparation this devotion helps us, both as individuals and as members of social groups, to do what St. Paul urged upon the Corinthians—to expiate the insults offered to Christ both by individuals and societies.

Finally, this improvement in spiritual life of members and body alike will result in social action of the members and therefore of the body: for how can the body be healthy save by the health of its members? Since the mystical body is a society, at his incorporation each member incurs duties toward the whole body. He must attain his ultimate end of supernatural beatitude by realizing on earth a twofold proximate end. He must develop his own entire personality, now supernaturalized. Then he must do what he can to promote the welfare of that supernatural society to which he belongs. God has fitted him for this, and he cannot get along without the aid of his fellow members. He too, then, must give them his help. Devotion to the Sacred Heart will lead him to fulfil these social obligations because by making him love Christ it urges him to imitate the Saviour's acts of charity and zeal.

Finally, since the corollary of such strong personal loyalty to Christ is strong loyalty to the Vicar representing Him on earth, this devotion is an excellent means to secure that Christian solidarity so necessary for the vigorous social action of the mystical body. If this devotion is practised in the manner urged by the encyclicals of our modern Popes, the mystical body will function as a powerful force for the betterment of society.

These social aspects of our topic will be developed in a article, in the November number of the REVIEW.

GEORGE E. GANSS, S.J.

St. Mary's, Kansas.

THE ORTHODOX IN AMERICA.[1]

EXCLUDING the rather special case of Alaska, the Eastern Orthodox Church in North America dates from 1812, when some Russians made a settlement in California, but the church remained almost unknown in the United States until the early years of the present century. Between 1905 and 1909 there were nearly 100,000 immigrants from Greece and Turkey, and then and at other times numerous Orthodox Syrians, Serbs and Rumanians arrived from central Europe and hither Asia; the number of Russian immigrants was relatively small but ecclesiastically they were increased by certain defections from among the Catholic Ruthenians (Ukrainians).

The tide of immigration having ceased, the Orthodox of North America are now trying to build up a permanent and solid organization. Their efforts are to a great extent weakened, not only by factions imported from their home countries or started in America, but by their insistence on trying to develop sectionally along their respective national lines. Such particularism is inherent in modern Orthodoxy and the pressure of national culture is easily understood (at any rate by a European); but it seems obvious to an outside observer that the good of religion in North America demands that the Orthodox of all races should coöperate in a single autonomous church. As it is, the various racial groups of Orthodox look to an outsider like so many unconnected separate churches; occasionally the prelates of one nation assist at the services of another, especially at the ordination of priests and bishops, but even this is not often done.

American Orthodox in general aim at the establishment of more organized parishes and schools, at reclaiming those who have fallen away from their church in a strange land, and at keeping the rising generation faithful to religion—a difficult problem. It cannot be a matter for surprise that they regard the existence of Catholic minorities among their people as a weakening of their forces, and make considerable efforts to detach them from their allegiance to the Roman centre of unity. On the other hand, there can be no question but that much of the cordiality shown by many of the American Orthodox toward the Episcopal Church, the Y. M. C. A., and other Protestant bodies is an acknowledgment of the financial and other temporal help received from those sources.

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[1] The Orthodox as a body have been out of communion with the Catholic Church almost continuously for 900 years. A full account of their history and present state by the author of this article will be shortly published by the Bruce Publishing Co., of Milwaukee, under the title *The Dissident Eastern Churches.* It must not be forgotten that they have valid orders and sacraments.

In the statistics that appear below I have given in most cases two figures: the first is taken from the official United States census of religious bodies for 1926; the second is from the unofficial *Year Book of American Churches*, 1935 edition, which appears to include Canada, but even so in some cases seems to be exaggerated. Orthodox are most numerous in the states of New York, Pennsylvania, Massachusetts, Illinois, and Michigan; and there are many in Minnesota and Wisconsin.[2] Mr. L. M. Gray in an informative article on "Eastern Orthodoxy in America" in *The Commonweal* of 13 April, 1932 wrote: "American Orthodoxy is yearly losing from its active communicants more than three-quarters of its baptized who reach the age of sixteen. To-day not more than five per cent of Orthodox baptized in America actually confess to an Orthodox priest at Eastertime. Most Orthodox children attend no religious service whatever at any time. One-half of all Orthodox born in America and now over fifteen years of age who are regular attendants or members of any religious body are no longer Orthodox but Protestant Episcopalian."

The Russians. The Russians are now the largest as well as the oldest Orthodox group in America. In 1794 a band of missionary monks from Valaamsky arrived in Alaska and built the first Orthodox church, on Kadiak island; the great figure of those early days was the hieromonk Innocent, afterward metropolitan of Moscow. A number of Eskimo and Indian converts were made, and in 1840 a regular diocese was erected for "Kamchatka, the Kurile and the Aleutian Islands," with its see at Sitka, on Baranor island in Alaska. In 1872 the see was moved to San Francisco; in 1890 an auxiliary bishop was appointed for Alaska, and in 1906 Sitka again became the centre of a separate diocese of Alaska and the Aleutians. It comprises some 12,000 Indians, Aleutians, and Eskimo, and a number of Russians and Serbs, and is divided in three vicariates, Sitka, Unalashka and the North (at Ikognut).

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[2] It is extremely difficult to get accurate statistics of the dissident Eastern Christians in America; as with the Catholic orientals, figures tend to be very much overestimated. But it is beyond doubt that only a minority of them, sometimes a very small minority, practise their religion. For example, there are probably 10,000 dissident Armenians in Detroit, but their one church will hold only 350 and it is not always nearly full on Sundays. As is to be expected, many of these immigrants and their children in the industrial areas have a strong tendency towards atheistic Communism.

In 1905 Mgr. Tikhon (later to be the ill-fated patriarch of Moscow) moved his see from San Francisco to New York [8] and in the following year he was made archbishop, with suffragans in Alaska and Brooklyn. At this time the spread of Russian Orthodoxy was due to large secessions from the Catholic Ruthenians, a movement led by the archpriest Alexis Toth; of the 29,000 Russian Orthodox in North America in 1909, over a half could be accounted for in this way.

After the revolution of 1917 there was a big influx of Russians into North America (nearly all to the United States), which caused extensive and frequent hierarchical changes and rearrangements; these were complicated by the internal divisions of the Russian Church in Europe and Russia. The chief American hierarch was Mgr. Platon Rojdestvensky, who supported the party of Mgr. Eulogios in Europe and he was opposed by Mgr. Ivan Kedrovsky, representing the Renewed or Synodal church; there were also followers of the Patriarchal church (represented by Mgr. Benjamin) and of the Synod of Karlovtsy (Mgr. Apollinaris). The death of both Mgr. Ivan and Mgr. Platon in 1934, followed by the reconciliation in Europe of Mgr. Eulogios with Mgr. Antony, led to a more easy state of affairs. There are said now to be 550,000 Russians in North America (80% of them American citizens), practically all of whom at present recognize the jurisdiction of the Synod of Karlovtsy; small minorities still depend on the Patriarchal and Synodal churches in Russia and each has a bishop in New York, but their numbers seem infinitesimal.

At a council of the bishops of the majority held at Pittsburgh in 1936 the dioceses were reorganized under Mgr. Theophily as metropolitan of all North America, with his see at San Francisco. The other bishops, eleven in number, are at Sitka, Seattle, Chicago, Detroit, Pittsburgh, Philadelphia, New York, New

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[8] The first Russian church in New York was opened *c.* 1870 on Second Avenue by Father Nicholas Bierring, who afterward became a Catholic.

Jersey (cathedral in the Bronx), Boston, Montreal and Winnipeg. Mgr. Theophily administers both the New York and San Francisco dioceses, and the present bishops in Seattle, Philadelphia and New Jersey have the title of archbishop.

There is an important Russian monastery in South Canaan, Pennsylvania, which is a place of pilgrimage, and a small one attached to the episcopal residence at Winnipeg; and there is an ecclesiastical seminary in New York. There are over 200 Russian churches and chapels in North America.

There is a movement among the American Russians to use the Liturgy in the English language, but this movement is far from unopposed. They are also divided as to whether they should encourage a *rapprochement* with the Protestant Episcopalians or with the Catholic Church. The second alternative has by far the weaker following, partly because it seems to have received little, if any, encouragement from the attitude of Catholics. On the other hand, seeing how much has been done by the Episcopalians and how little by Catholics for the Russians, the slight Romeward inclination is probably entirely religious: Catholics have a very serious responsibility to meet it with sympathy and understanding.[4]

The Greeks. The first Greek church in America was opened in New Orleans in 1866 (the first in New York in 1891), and after the influx of 1905-8 many more were built; but they had no bishop until 1918. The number of Greek Orthodox was given as 119,500 in 1926, and 289,000 to-day (see remark above).

When they were withdrawn from the jurisdiction of the Church of Greece and returned to that of Constantinople in 1922, the Oecumenical Patriarch, Meletios IV, organized them into an autonomous American Greek church, with an archbishop at New York and suffragans at Boston, Chicago, and San Francisco. This was found to be premature, and after several years of disputes and difficulties the Phanar reduced the autonomous church to the status of a diocese dependent on Constantinople. The metropolitan for the two Americas at present (1937) is Mgr. Athenagoras of New York, who has one or more auxiliary bishops. But this arrangement did not give satisfaction, political and personal rivalries were at work, and in 1933 a new schism broke out. This is led by Mgr. Christopher of Philadelphia, who has consecrated several bishops with the avowed intention of creating an independent holy synod for the Greeks in America.

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[4] In June 1933 fourteen priests, led by the archpriest Vladimir Vladimirovich Alexandrov, asked to be reconciled with the Holy See.

There are no Greek monasteries, and the seminary founded at New York in 1921 was closed three years after. Their churches number over 150.

Of all the Orthodox in America the Greeks are the most friendly with the Episcopalians and the most antagonistic towards the Catholic Church.[5]

The Serbs. Serbs are mainly found in Pennsylvania and the west, where their first church was built at Jackson, California, in 1894 by the archimandrite Sebastian Dabovich. Their numbers were given as 13,375 in 1926 and 100,000 now, but if this last figure is correct only a small minority practise their religion.

The Serbian bishop for all America, subject to the patriarch at Belgrade, is (1937) Mgr. Madary Uskokovich of Chicago. There is a large Serbian monastery at Libertyville, near Chicago, with an imposing church in the national style. They have about a score of churches in the United States.

The Syrians. The Melkites in America, mostly from the Patriarchate of Antioch, leave that name to their Catholic brethren and call themselves simply Syrian Orthodox. Their first church, St. Nicholas's, was built at Brooklyn in 1902 and is now their cathedral. They are said to number 85,000 or more in the Americas but very many are out of touch with their churches and those organized in parishes in U. S. A were given as only 9,200 in 1926, with 30 churches; there are probably 10,000 practising to-day.

Their bishop in North America (depending on the Patriarch of Antioch) is (1937) Mgr. Antony Bashir of Brooklyn, but he is opposed by another, Mgr. David, and there is said to be a third faction. These Syrians have a convent of nuns in New York. There is another bishop for the Syrian Orthodox of Brazil and the Argentine, where they are pretty numerous.

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[5] The *Chrysostom* for December last announced the reconciliation with the Holy See of Mgr. Neophytos Bambakas, a Greek bishop in New York who had lately had difficulties with the Orthodox authorities.

The Rumanians. The first Rumanian church in U. S. A. was opened at Cleveland, Ohio, in 1908. The people, about half of whom come from " the old kingdom " and the rest from Transylvania and elsewhere, were enumerated at 18,800 in 34 parishes in 1926 and 33,600 to-day.

Their first bishop, Mgr. Polycarp Morusca of Cleveland, was appointed by the Patriarch of Rumania in 1935; he has jurisdiction over his people throughout both Americas.

In America, as in other places, the Orthodox Rumanians are found to be on the whole well-disposed towards their fellow countrymen who are Catholics of the Byzantine rite; they readily attend their churches and mix with them in social and other work; but there is still a terrible gulf of mutual ignorance.

The Bulgars. Bulgars in America are found mostly in New York, Missouri and Illinois, where the first church was built in 1908 at Granite City, by the hieromonk Theophylact. Their four churches were attended by 1000 souls in 1926, but 5,500 is the number given to-day. They are in charge of an administrator (the archpriest Kristan Tsenov in 1937), appointed by the holy synod at Sofia, who lives at Indianapolis. It is historically to be expected that the Bulgars should hold aloof from the Greeks, but they hold a similar attitude towards the Russian Orthodox authorities in the United States as well.

The Albanians. There are said to be 15,000 Albanians in the United States, chiefly around New York and in New England, but in 1926 only 2000 were returned in their nine parishes. In the earlier days of their emigration they were befriended by the Russians, and it was Mgr. Platon who in 1908 ordained the first American Albanian priest, Fan Noli, who was afterwards very active in political and ecclesiastical affairs in Albania. At present (1937) they are under the administration of the archpriest Mark Kondily, at Boston, who seems in some way to depend on the jurisdiction of the Russian metropolitan.

North American Orthodox Church. In 1927, on the initiative of Mgr. Platon Rojdestvensky and with the approval of Mgr. Sergius at Moscow, certain Russian bishops in America drew up the constitutions of an autocephalous North American Orthodox church which should unite in itself all American

Orthodox of whatsoever nationality; Mgr. Aftimios, a Syrian by birth, was appointed archbishop of Brooklyn and president of the holy synod of this organization.

The " letter of peace " sent by Mgr. Aftimios announcing this event to all the autocephalous churches was equally ignored by them all, except that the Oecumenical Patriarch, Basil III, declared officially to his representative in the United States that this new autocephaly was an act of schism and could not be recognized. In face of this refusal from the protothrone of Orthodoxy the Russian bishops withdrew their signatures and support from the deed of incorporation, and this well-meant and theoretically sound attempt at unifying the Orthodox—or even a large number of them—in America collapsed. It seems uncertain whether it still has any followers or not: probably not.[6]

There are various other groups and organizations of Orthodox and pseudo-Orthodox in North America, such as the so-called autocephalous Ukrainian diocese, ninety-nine per cent of whose few members are schismatic Catholics, and the similarly constituted " diocese of Carpatho-Russians." These and similar bodies have no canonical status in any church whatsoever, and their organization, composition and extent vary so much and so frequently that any useful account of them is as difficult as it is disedifying.

DONALD ATTWATER.

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[6] For a short time this body produced an interesting monthly publication called *The Orthodox Catholic Review.*

PERSONALITY ESTIMATION OF SEMINARIANS.

THE STANDARDIZED STUDY of character traits now much in vogue among professional psychologists may be a better method of classifying personality than the easier and less arithmetical method in use among those who judge character in terms of general estimation. General estimation is a wide term; it does not mean that before the day of psychology, judges of character had no systematic method. Most of them had certain classic indications to which they looked carefully; at times they waited for traits to make their appearance. A student would be judged by the character traits which he showed in his conduct. He would not be examined for the possession of character traits as found in the list of a psychologist. This free-style estimation, nevertheless, was not lacking in specific results.

The writer of this article has for over a quarter of a century been called upon to pass judgment on the fitness of students both to enter the classes of philosophy in seminaries and to be ordained priests. During this period at least 1000 students (secular and religious) who have entered the holy priesthood have passed under his observation. There are certain conclusions at which he has arrived which might be interesting. They concern themselves with what might be called the physical characteristics of vocation. The intrinsic constituents, so to speak, of a vocation, are impossible to judge by any external criteria. We are able, however, to look at the " externals " of candidates and see in what they resemble one another, what are the effects of seminary training as they go through it, and how especially the general method of estimating fitness so long in use in seminaries may be compared with the more specific testing in vogue among modern psychologists.

In the first place, it may be safely said that if a class of thirty-five begin first year philosophy, thus having six years remaining before they shall have finished their theological course, there will be ordained of that class something like thirty-two. It is unusual for more than three to drop out of a class of first philosophy. There may be an exception to this in cases where there are too many students for some one diocese. In that case the students may perhaps leave that diocese, but they will not give up their ambition to enter the sacred priesthood, but will rather go elsewhere and continue their studies.

The desire to enter the priesthood, once a student has gained admission to a seminary, is a most persistent thing. Even when a student has been found wanting on a dozen scores, he remains unconvinced of his deficiencies and always maintains that with one more chance he will make good. It is much easier to convince an aspirant that he is unfit for the priesthood in a religious order, than that he should relinquish entirely the aspiration to the priesthood. Many elements, natural and supernatural, must be considererd in order to account for this state of mind. Our purpose here, however, is not to make an analysis, but merely to state a fact.

There have been many changes in seminaries during the past twenty-five years. Discipline or, perhaps we should say, the attitude toward discipline is not of the old type. New buildings with modern equipment have taken the place of the old lamp-lighted structures. The members of the faculties are now American-born and frequently have received much of their training in the very seminaries in which they now teach. They are no longer bringing in an esoteric culture; they are transmitting the deposit of faith as it was entrusted to them.

Perhaps the most notable external change in the body of seminarians is in the ratio by national origin. The decrease in the proportion of Irish and of Irish-American students is well known. The fact that the number of students of German origin is likewise decreasing is not so generally observed. There is a marked rise in the number of students of other nationalities; about a third of this number is accounted for by the rise of a group of Italians who thirty years ago were scarcely represented. In seminaries to-day are found students from every nation under heaven and of every racial stock.

I have sometimes been asked, Is there a typical clerical face? Is there anything about the general make-up and looks of a man that indicates or at least is characteristic of a vocation to the priesthood? In reply I would say that, if there is, one would never be able to discover it when the seminarian is dressed in ordinary secular clothes. If there be a clerical look, it only makes itself evident after a man has worn the Roman collar and the cassock or religious habit. A group of clergy will bear more resemblance to a painting of medieval times or to some earlier delineation of the human countenance than any other group that can be gathered together. Looking at a crowd of seminarians assembled, for example, in the refectory at mealtime, one sees many countenances characteristic of pure racial stock. If anything can be judged in the matter, it is this, that a man whose visage bears the pure characteristics of some traditional family or racial stock is more likely to have a vocation than one whose countenance is colorless or one who does not markedly belong to any of the great human racial groups. Sometimes students appear to have stepped out of a medieval tapestry: the face, nose, chin, formation of the shoulders, and other physical characteristics are those of the age of the Field of the Cloth of Gold, or of the time when the illuminations were placed upon the margins of our breviaries. Perhaps some of the character traits of the clergy may be accounted for by this fact. They have inherited the physical characteristics of some strongly marked family or racial group; and in consequence, their emotional life is tinged by nature with powerful influences which were common in an earlier day. The clergy appear to be a group of Mendelian dominants representative of a strong family ancestor.

Between entrance into college in the freshman year and graduation, the academic mortality in the average lay college may range anywhere from twenty to forty-five per cent. In the seminary, however, counting from first year philosophy until ordination, the academic mortality seldom goes above ten per cent. The reason for this difference is manifold. In the first place, the comparison should be, not between the entire seminary course and the college, but rather between the junior and senior years of college and the first and second years of philosophy in the seminary. These two classes have their respective courses corresponding with one another. The greatest mortality in college is in freshman and sophomore years. A student who has entered the junior year stands an excellent chance of graduation. Now the sophomore and freshman years are already over before a student enters philosophy in the major seminary. What corresponds to these portions of a college course is usually taken in the minor seminary.

The mortality rate in the minor seminary is considerably higher than in many colleges. The minor seminary usually (with a growing number of exceptions) covers the years which correspond to the four years of high school and freshman and sophomore college. Any comparisons of academic mortality rate must take into account the fact that the weeding-out process in the seminary has been accomplished before the college course proper has begun. Thus while the total mortality in the minor seminary may be higher than that of the first two years in colleges, the mortality in the corresponding years in the seminary may be lower.

A similar reasoning must be followed in the case of religious orders. Among them the weeding-out process occurs especially during the novitiate. The rate of dismissal or mortality in the novitiate is considerably higher than among seminarians, whether secular or religious. It frequently reaches fifty per cent. In a class of thirty entering the seminary in first philosophy it is probable that some twenty-seven will be ordained. The mortality is not always highest during the philosophy years: a high rate occurs also in first year theology. The next highest rate by averages or percentages seems to be in fourth year theology. A certain number of students go along until their fourth year, that is, until their ordination or entrance into sub-deaconship is at hand. Then for one reason or another they are deterred and depart from the seminary. Another curious fact is that, of a class, say of thirty, entering the seminary in 1917, some twenty-seven would have been ordained. In 1937, twenty years later, three of the priests ordained shall have met the common lot of all men and have had the *requiem aeternam* sung over their remains. We may put our estimation in this way: a class of thirty in the seminary in first philosophy will see twenty-seven of its members ordained to the priesthood; the bishop may expect that twenty years later twenty-four will still be alive.

The question is sometimes asked, How does intellectual ability of students preparing for the priesthood compare on the average with intellectual ability of men entering the lay professions? In 1934 a report based on extensive research and dealing with the education of American ministers (other than Catholic) was made. As a result of this study the following conclusions were offered: first, the freshmen who have definitely decided to enter the ministry or some form of religious work are on the average less intelligent than those freshmen who have definitely decided to enter other vocations. Second, among those who have not definitely decided, but who have made a tentative selection, or to whom some vocation looks attractive, those who gave ministry or religious work as their first choice are somewhat more intelligent on the average than those who gave other vocations as their first choice. Third, those in the undecided group have a higher general average than those in the two preceding groups. This means that freshmen who come to college with their minds made up vocationally, tend to be less intelligent than those who come undecided. Fourth, the freshmen who are looking forward to non-ministerial forms of religious work are on the average more intelligent than those looking toward the ministry.

The low standard, comparatively, of the freshmen who have chosen the ministry as their vocation would signify that the quality of religious leadership in the churches to which these ministers aspire would be considerably lower than the quality of leadership in other vocations. Lawyers, doctors, and other professional men will have a higher average standard intellectually than is to be found in the candidates for the ministry. It is found, however, that among students or recently ordained ministers who have obtained the age of twenty-three, twenty-four, or twenty-five, the grade of intellectual ability is considerably higher than in other professions among men of the same age. This investigation however, as made by the Institute of Social and Religious Research is of no value whatever when we consider the seminary in which Catholic priests are trained. In many ways the situation is entirely different. First of all, we have the preparatory seminaries in a great many dioceses. In these preparatory seminaries students who are unable to carry on studies so as to reach a fairly good standard or even show ability above the average, are not allowed to continue, but pass over to secular colleges or other schools. In other words, when a seminarian reaches philosophy he is already a picked man. He has been able to pass the entrance examinations for the preparatory seminary, and he has been able to complete successfully the course in the preparatory seminary.

In the case of students entering religious orders something similar occurs. During the period of their novitiate, unless they show sufficient ability and meet the other requisites, they are not allowed to continue. It is again true in the case of religious orders, that when students enter philosophy or more particularly when they enter theology, a process of weeding out has already occurred. This explains why the percentage of loss among students entering philosophy or entering theology is not nearly so high as among those who enter the preparatory seminary. Whilst accurate statistics on this matter are not at hand, it is sufficiently well known to all who have had experience in this work. The classes during the period from the first year in the preparatory seminary until graduation suffer a very considerable decrease. There are instances, especially in the case of smaller institutions, in which only a few students, so to speak, fall by the wayside. But these are exceptions and not the general rule. Perhaps we might here illustrate the difference that exists between Catholic and non-Catholic preparations for the ministry, by citing a remark from the Report (volume 3, p. 427) to which we have referred: "There is not a single theological school that does not have at least one chapel service a week; and the large majority of them have services either daily or three or four times a week." We need say nothing further to throw into strong relief the distance which separates the two types of training.

An investigation was also made of the home background of Protestant ministers. For this purpose the Taussig Scale was followed. In this scale, occupations are classified according to the economic and cultural status which each reveals. The Protestant group here does not show a great deal of diversity. The conclusion from the tabulation—and in this instance, I think, experience in Catholic seminaries would correspond with that in the Protestant institution—is to the effect that group five (homes of semi-skilled workers) furnishes a larger number of candidates of ability up to the average of other professions.

Among non-Catholics a high percentage of candidates for the ministry has seriously considered other occupations before choosing the ministry. Statistics on this point are not very easily obtained among Catholic students. The number who enter the seminary from other professions is comparatively small. Occasionally a doctor, a lawyer, or a business man decides to abandon his profession and enter the holy priesthood. More commonly, however, young men advance step by step through the preparatory seminary, philosophy and theology to the priesthood. This does not mean, however, that they have not considered other vocations; much less does it mean that they are unacquainted with what they might be able to do in other fields. Every Catholic priest is taken out of the world; he comes from a home whose head is engaged in some worldly occupation. He is familiar from his youth with the needs of life, and knows what it is to be attracted by the world.

There is on hand no available data to show the local origins of the great number of the student body. It was found that among students in non-Catholic seminaries there is a wide variation in different sections of the country. North Dakota contributed 26.8 per hundred thousand of population; Texas contributed 18.6; the lowest in the stage were Utah and Nevada with 1.0 and .0. In other words, when the report called "The Education of American Ministers" was prepared, there was no seminary student for any Protestant denomination from the State of Nevada. In the study of Catholic seminarians a more successful unit would be by diocese or by large cities, rather than by States. However, Massachusetts, New York, Pennsylvania, and Ohio rank high in the percentage of students which they send to our Catholic seminaries and religious orders. I should add that I am basing this statement on an estimation rather than on exact figures acquired by sending out a questionnaire.

There are still some dioceses in the United States which are practically, if not entirely, without a native clergy. By this I mean that the priests who are working in these dioceses have all come either from other dioceses in the United States or from European countries. Among the Protestants, 80 per cent of the seminary students were sons of native-born fathers. About 48 per cent of the remainder were sons of fathers from northwestern Europe; a few were descended from ancestors from other parts of Europe, of Canada, Australia, or New Zealand. Among our Catholic clergy, or rather seminarians, we now are in the period in which most of them are descended from grandfathers who were born in Europe. Not so many years ago from 50 to 100 per cent, in certain seminaries, were either young men who themselves were born in Europe, or whose fathers were born in some European country. This condition has now changed. Again, among Protestants, theological students come more from smaller communities than from large cities; 44.5 per cent come from communities of less than 2,500 population; and 20.3 per cent come from cities of one hundred thousand or more. Again, I am without statistical data concerning our seminarians on this point. But my recollection and a brief tally of some of my larger classes indicate that the majority of seminarians come from urban groups.

We must, however, class as urban, cities with populations from fifty thousand upward. This same conclusion is indicated by checking off a certain number of the First Masses which were said in June, 1937. As the great majority of them were said in city parishes, it is to be presumed that these recently ordained students originated in urban centers. But we find representatives of country, village, and city. Some are members of large families and some of small; there are sons of college-trained and of uneducated parents, sons of skilled laborers, farmers, manufacturers, and professional men. Our seminaries have never experienced any difficulty in arriving at a cultural and disciplinary adjustment of all these interlacing stages and social levels. One of the effects of seminary training is to produce a kind of *esprit*, a union of mind and heart, all working for a common end and a common purpose.

In the twentieth chapter of volume III of " The Education of American Ministers " there is an account of how the seminary cares for the religious life of its students. Three institutions were personally visited by an investigator and a report was made concerning them. In one institution attendance at all religious services was entirely voluntary, but an effort was made to encourage the student to make a rule of his own. For example, he was to decide for himself whether he would attend evening prayers regularly, or omit evening prayers and attend morning service a certain number of times a week. Of this institution it is said, that " the Chapel is Gothic in architecture, the lighting subdued, the music quiet, and the attitude of the students one of reverence. They enter and leave without conversation." There would be no point in instituting a comparison between the régime of such an institution and the life of a Catholic seminarian.

Some study might be made of the effects, for example, of meditation upon our students. We might examine the effects of meditation read aloud, point by point, by a reader or a spiritual director, and meditation left to the private thought of the student himself. It is highly probable that it would be an advantage in every seminary to allow the student for at least one year out of the six years which he spends in seminary walls, to make his meditation privately. This might be done by allowing one class each year to make the daily meditation in some side chapel or apart from the other students. Where this has been done, a good effect has been noticed.

The non-Catholics were careful to study the help which students receive in personal religious problems. This is a point of which it is difficult for us to speak. No records are kept of such matters, nor do we ask the students at any time to make a public statement concerning themselves. In the average seminary a student is judged objectively according to his spoken words and outward actions. The personal needs and problems of each student are solved with his confessor or spiritual director or by the help of the theological course itself. Those who leave our seminaries before ordination usually leave, not because their religious problems could not be solved by any help obtainable in the seminary, but rather becauses they have found that the seminary was not suited to their way of living or their vocation in life.

The Catholic seminary works remarkable changes in the student as he passes through the curriculum from first year philosophy to fourth year theology and ordination. Of course, these changes are not all brought about by reason of study or association, nor entirely by any plan or system devised by man. The reception of sacraments, sacramentals, and the advance to final consecration in the sacerdotal state, both by natural and supernatural force, work strongly in the character of the student. When I say *by natural force,* I mean that the student thinking over the steps which he takes, reaching the final rite of ordination through the various minor orders, is affected and modified in character by his reflexion on these events.

Leaving aside the effects of divine grace, there are two chief items among the influences which act upon him. The first is, the student's life; and the second, the curriculum. The average seminarian enters the seminary, a self-contained young man with a sense of sacrifice. He may speak of evangelical ideals of preaching and conversion; but he is basically, even if not consciously, thinking in terms of himself. So first of all there follows a period of adaptation to his fellows. New ideals, and new loyalties have to be built; there is a transfer of family affection to the great ideal of the Church of Christ. Then there is the actual meeting with others who are now looked upon as members of one same Christian family, aspiring toward the same ideal. Hard upon this follow experiences of ordinary ups and downs, of contacts, of failures, of disappointments. Some of these concern the seminarian himself, some concern his friends; some concern other seminarians in whom he has taken an interest or about whom he has formed an ideal. It takes years for a balance to be arrived at. Arriving at this balance is one of the great means by which the introversion of early seminary years is turned to a more happy and broader view of life.

The students reactions to the subjects taught, as well as to the content of the theological curriculum itself, tend to produce a further modification. Some of these reactions might be called explicit and formal. They are the result of the reflexion of the student upon the curricular discipline as well as upon the content. The continual year-in and year-out application of the mind to abstractions remote from daily life, of itself works to the destruction of vanities and personal ambition. Frequently the student looks for something more active, something of what he calls more practical, and this too tends to destroy within him the purely personal point of view. There is something about the theological curriculum, as it is ordinarily taught, that subconsciously brings about a process of extroversion. The long-continued application of the mind with all its power to theological subjects, the elevation of these abstract questions to places of interest, the wide horizon produced by the study of the Sacred Scriptures and the history of the Church, all tend to expand the view of the student; he no longer looks to self alone; he sees the great world outside, and the vast stretch of time; thus he better understands his own place. He cannot be a theologian and remain self-centered. It is in the nature of things that charity flourishes when earthly shadows recede, and the whole is seen *sub specie aeternitatis*.

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TEACHERS PAR EXCELLENCE.

> " We wish to call your attention in a special manner to the present lamentable decline in family education. The offices and professions of a transitory and earthly life, which are certainly of far less importance, are prepared for by long and careful study; whereas for the fundamental duty and obligation of educating their children, many parents have little or no preparation, immersed as they are in temporal cares."

THESE WORDS OF PIUS XI, from his Encyclical on the Christian Education of Youth, both point to a need for preparation on the part of parents for the fulfilment of their duties toward their children and deplore the lack of such preparation at the present time. They admit that there is a real basis for the criticism that one hears of many fathers and mothers to-day as educators of their children. They point to partial or total failure in their fundamental duty toward their little ones on the part of not a few parents.

His Holiness, however, does not rest content with an arraignment of parents. He points to the remedy for the situation that exists. The remedy is to consist, not as some would have it, in the shifting of parental responsibilities to schools or other agencies, but in the whole-hearted and unreserved acceptance of the duties of parenthood and in due preparation for the tasks implied.

Who is to point the way in the application of this remedy? On that score Pius XI leaves no possible room for doubt. It is to be none other than Christ's own commissioned teacher, the priest, the " pastor of souls ". Forceful indeed are the words which he addresses to him on this subject. " For the love of our Saviour Jesus Christ," he says, " we implore pastors of souls, by every means in their power, by instructions and catechisms, by word of mouth and written articles widely distributed, to warn Christian parents of their grave obligations. And this should be done not in a merely theoretical and general way, but with practical and specific application to the various responsibilities of parents touching the religious, moral and civic training of their children, and with indication of the methods best adapted to make their training effective, supposing always the influence of their own exemplary lives."

Like the preceding quotation, these words of His Holiness are clear and unmistakable. Certainly, they are most urgent and appealing. Taken together, the two citations constitute a clarion call to action on the part of the two great teaching bodies of the world — the teachers *par excellence* — the fathers and mothers of Christian families and the members of the Catholic priesthood. The former they incite to a greater appreciation and fuller acceptance of their opportunities and duties as educators of their children; the latter they urge to provide parents with the guidance and leadership necessary for the most effective fulfilment of their duties within the home.

From time immemorial the home has been the great educational agency, the school of schools. So also to-day, in the eyes of the Church, is the home the prime educational institution, and the parent the preceptor appointed by nature and by nature's God. Referring in his Encyclical on The Christian Education of Youth to the environment necessary for education, Pius XI states: " The first natural and necessary element in this environment . . . is the family, and this precisely because so ordained by the Creator Himself. Accordingly, that education, as a rule, will be more effective and lasting which is received in a well-ordered and disciplined Christian family." And further on he adds: " It is certain that both by the law of nature and of God this right and duty of educating their offspring belongs in the first place to those who began the work of nature by giving them birth, and they are indeed forbidden to leave unfinished this work and so expose it to ruin." The same doctrine is set forth in his Encyclical on Christian Marriage, and in various other pronouncements which His Holiness has made from time to time. Indeed the Vicars of Christ, down through the centuries, have incessantly expressed the self-same view and urged parents to live up to what it implied.

Happily the words of His Holiness, written about seven years ago, are beginning to bear definite fruit. There is growing evidence of increasing interest on the part of Catholics in this important field of activity. Already during the 'twenties there were some who were laying the foundations for what was to follow. The reactions of the listeners at the time were varied and interesting. In some cases there was apathy; in others, undisguised resentment. Since when, apparently thought the latter, has the parental impulse become insufficient for the tasks of parenthood? Again, there were those also who arched their eyebrows, and some who found it difficult to suppress a smile. But with the publication of the Encyclical on Education there came a noticeable change. A decided impetus was given to the efforts of those who had been pioneering in this field. Catholic organizations, such as the National Catholic Educational Association and the National Conference of Catholic Charities, gave the subject some attention in their deliberations. The National Council of Catholic Women went a step further and appointed a special committee to study the subject. The Catholic Rural Life Conference showed some interest, and for several years had a special committee to give it attention.

In the case of all these organizations, however, the subject of parent education was but one of a host of other activities and interests, and in most instances an altogether secondary one. What was needed to promote the activity energetically and on a national scale, was a special purpose agency centering its efforts in this particular work. This was brought about by the establishment of the Family Life Section in the Social Action Department of the Bishops' official organization, the National Catholic Welfare Conference. Without neglecting other phases of family life, this agency, established in 1930, immediately centered special efforts in the promotion of a Catholic parent education movement: in other words, in the development of an intelligent interest on the part of Catholic parents in all phases of child care and training within the home. Its efforts in this field have been most ably assisted since 1933 by the Catholic Conference on Family Life, an auxiliary association composed of leading Catholic students of family life throughout the country, which was organized that year.

Among the aims which the Conference set up for itself are the following: " The promotion of a Catholic parent education movement that will emphasize all the various phases of child training within the home—religious, social, physical, mental, emotional, and moral," and " the development and dissemination of a popular and an advanced literature on parent education." At its organization meeting the following resolution was drawn up on the subject and approved by its founders: " Deeply appreciating the wisdom and truth of the words of

Pius XI in his Encyclical on Christian Education that 'that education, as a rule, will be more effective and lasting which is received in a well-ordered and disciplined family,' and heartily deploring with His Holiness 'the lamentable decline in family education,' we, the members of the Catholic Conference on Family Life, condemn as a perversion of the natural order of things, modern efforts to make the merely supplementary educational agencies take the place of the home itself, and we pledge to make it one of the chief and most active interests of this Conference to foster a well-founded and thoroughly Catholic parent education program. We feel that one of the most salutary things that can be done for the family life of our day is for the individual parent to assume again, in truly Christian fashion, his full duties and obligations as the educator of the little ones whom God has entrusted to his care."

Both the Family Life Section and the Family Conference energetically set about carrying out the task assigned themselves. National and regional meetings were instituted. Lectures were given in schools and to many Catholic organizations. Popular booklets and study club outlines on various phases of parent education were published.[1] The official organ of these agencies, *The Catholic Family Monthly*, regularly devoted extensive space to the subject. Going into thousands of homes through individual subscriptions, and into thousands of others in the form of Parish Monthlies, it did much to create an active and widespread interest among large numbers of Catholic people. Study clubs began springing up in many parts, while individual reading and study took on large proportions, as witnessed by the ever-increasing amount of literature in demand. The promise of a genuine and far-reaching Catholic parent education movement appears now to be a bright one, provided only the leadership of those designated for the purpose, namely, "pastors of souls," is forthcoming.

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[1] Among popular booklets now available through the Family Life Section of the National Catholic Welfare Conference are the following: (1) *Childhood Religion;* (2) *Parenthood;* (3) *Some Guiding Thoughts for Parents;* (4) *Concerning Your Children;* (5) *Parent and Child.* For more extensive reading or study there are the volumes: *Parent and Child* (D. Appleton Century Company) by Schmiedeler and McDonough, and *You and Your Children* (Benziger Brothers) by Furfey. A comprehensive series of study club brochures by the Catholic Conference on Family Life are in course of preparation.

A parent education program, to be truly adequate, must be all-embracing. It must extend to all the varied phases of child care and training within the home. In other words, it must include the physical, the mental and moral, the emotional, the social and religious.

Highly important, for instance, is the child's social training, the process by which he is prepared for his future relations with his fellow-men. It is far from a simple matter to develop in a child a pleasing personality or a thoroughly socialized and upright character. Indeed, it is an undertaking that only a trained and informed parenthood can expect to carry through successfully. Blind impulse and parental concern alone will not avail. Keen insight and sound knowledge are necessary. A great number of unsocial and even anti-social traits, such as envy, jealousy, anger, deception, unkindness, will crop out and develop in a child, to his own detriment and that of society, if every intelligent effort is not made to prevent their growth. It is easy for a child, not properly guided, to develop peculiarities of conduct, excessive fears, introversions, and the like. Zealous parents, conscious of their obligation toward God and society for the proper upbringing of his children, are eager to make the most of the helps that advances in present-day child study can give them—not omitting, to be sure, the supernatural graces granted them through the sacrament of Matrimony. They do not rest satisfied with leaving matters of child guidance to the whim of the moment, to the promptings of their emotions or to parental impulse alone. They bring to their tasks in this important field much forethought and prudent insight, much painstaking study and sincere prayer.

Even for his proper emotional development the child needs intelligent parental care. The little one requires intelligent mothering. No one except parents can supply those intangible sentiments which so intensely influence children and which provide the spirit which makes the home a home. Where these are lacking, the child's emotional life is usually warped in a variety of ways. Indeed, even the physical well-being of children may be affected by lack of parental contact. Convalescent children have been known to do better in their own homes where they could be mothered than in the best of institutions with the most up-to-date equipment and with the utmost regularity and scientific care. To be sure, some parents may go to extremes and abnormally influence their children. In our day dire pictures of abnormal attachments between parent and child, and of conflicts within the family are often drawn for us. There is, of course, some basis for this. However, the percentages of abnormalities resulting from familial association is negligible in comparison with the benefits for people generally. It may be assumed without hesitation that no artifice of the social scientist, no new type of institution or community agency, can replace the family relationship as a medium for developing and integrating the human personality. As a secular psychologist has put it: "The only reality which is ultimately worth considering is that of human beings which associate together; and the life of the family is the life in which actual fathers, mothers, and children live in one another's company. Unless there are opportunities for individuals to grow and to realize their potentialities through free contact with one another, the most highly perfected pattern of the sociologist will be only an empty formula."

These words can hardly give much comfort to those who would more and more entrust the educational functions of the family to depersonalized agencies which simulate the form of familial function, but which are entirely devoid of its vital content.

The matter of the child's health, likewise, and of his physical care and development, must be a matter of intelligent concern to parents. No one having the slightest conception of the many and subtle dangers that threaten the physical well-being of children during their early years of life, will contend that instinctive love and parental concern are adequate substitutes for sound knowledge and expert direction in matters of child health. Hence, the parents who appreciate the fact that the future happiness and success of their children depend in no small measure upon the care which they assure them in their early years will eagerly seek the knowledge that is available for aiding nature and for preventing the unfortunate results that would follow upon parental negligence or ignorance.

Nor should the child's mental training be neglected in his early years in the home. There is no reason why it should be left for school years. However, this does not mean that he must be taught the three R's. It means simply that his native curiosity or his inquisitiveness must be intelligently directed. It means largely that his five senses, the gateways to his mind, must be properly trained.

Most important of all, of course, is the child's religious development. At the same time it is the phase of his training that will naturally lie closest to the heart of God-fearing parents. They realize that the element of religion must permeate the entire educational process if the children are to receive a genuine Christian training. They are aware not only of its need from the viewpoint of their eternal welfare, but also of its value as a constructive force in the training of their characters, in the shaping of their personalities. More than that, they appreciate the honored privilege it is to coöperate with God in forming Christ in the souls of their little ones.

Here is indeed a field for the parent as the educator *par excellence*. Karl Adam has beautifully referred to it as the field of " the lay priesthood in its most glorious form ". " No priest " he says in substance, " can speak to the little one so tenderly and sympathetically as can the mother who is imbued with the love of God. No priest can speak to him so heartily and effectively as the father who has his spiritual welfare at heart. When in the face of father or mother there shines forth reverence for that which is holy, when over the family sanctuary there hovers the spirit of Christ, when human love intermingles freely in the family circle with love divine, then the image of Christ unfolds itself in the child's heart, unnoticed like the unfolding of a flower. He is being prepared in the family sanctuary for his eternal destiny. He is being truly made a child of God, an heir to his kingdom."

There is, of course, no greater service that parents can perform than to instruct their children, to teach them the truths of religion and to lead them on to the whole-hearted acceptance and observation of the law of God. And yet, even here we find evidence of neglect on the part of parents. A study made several years ago of the religious training of pre-school children within their homes showed that retardation of from one to three years in the development of moral qualities are found to be a common occurence, while even greater retardation was found in the matter of religious development. The conclusion of the study was that " parents need to be made aware of the undeveloped potentialities of pre-school children and that they need to be given specific practical suggestions for developing these potentialities ".

While there has always been need for the early religious training of the child in the home, there is particular need for it to-day. What with the radio and other means of communication carrying into the sacred precincts of the most hidden home a continuous avalanche of contrary and contradictory doctrines, how can the child, in the midst of such confusion and conflict, learn to distinguish the truth from the false, the right from the wrong, the ideal from the ignoble, unless true doctrine is ingrained indelibly in his mind even from the earliest years of childhood?

Moreover, there is the consideration of the environment in which the American child must live to-day. How largely godless that has become may be inferred in some measure from the following incident which was brought to public attention through the pages of a secular newspaper. A book for children was in course of preparation. Before being sent to the printer it was given to a number of people for perusal and comment. It so happened that among other things included in the proposed volume there was a picture of two tots kneeling in prayer. It was this picture that drew from one of the readers, a mother incidentally, the following comment: " If such a picture were put into the hands of my children, I should be in for a bad half-hour trying to explain what prayers were and why they did not form a part of their routine. I would not bar the book from the house to save myself this trouble, but I think it is vastly improved by the omission of such a picture, for a great many children to-day are brought up without ever hearing of God and religion. Mine are among them. To introduce a small child to the idea of an omnipotent Father may easily rob him of his self-dependence. He may form the habit of leaning on some person or power instead of growing up in the belief that he alone must meet and solve his problems as they arise. One might jeopardize the whole future happiness of a child by telling him that he is accountable to God for what he does and not to his own conscience."

That is an example of a modern American mother. To be sure, it is an extreme example. But we need not deceive ourselves into believing that there are not other American mothers like her. Wittingly or unwittingly the cause of Stalin and his ilk has many supporters to-day. There is no question that this woman represents a type that must be reckoned with. And it is a type which surely bodes no good for what is left in America of Christian civilization.

Perhaps there is a lesson for us, too, in present-day Germany. The Church there had many excellent schools. But where are they to-day? How helpless a school system can be made overnight. Nevertheless, there remains even in Germany the home, the school of schools. In view of the situation there one can appreciate the meaning of a remark made by a ranking German prelate when the government's activities against the Church began to grow in intensity. " One thing we must most certainly do," he said, " we must insist that our Catholic parents again shoulder their full duty with regard to the religious training of their children in the home."

We have in our own country an excellent system of Catholic schools providing an all-round education for upward of 2,000,000 children. Over and above this, we have the Confraternity of Christian Doctrine, an organized effort to provide, through varied instrumentalities such as vacation schools, correspondence courses, and special weekday and Sunday religion classes, at least some systematic religious instruction for another 2,000,000 children who are not privileged to attend parish schools. These two large bodies, the parish schools and the Confraternity, are doing an excellent work. It is to be hoped that their activities will never be tampered with, but that they will continue to increase. Withal, their efforts, excellent though they be, must remain essentially limited, insufficient. When everything is said and done, they are but secondary agencies: they are but extensions of the home. The family still remains the primary educational institution, the school of schools. The teachers stand merely *in loco parentis*. The parents themselves remain the real preceptors, the teachers *par excellence*.

Here is indeed a limitless field for action. Incessantly the faithful are urged to bestir themselves, to take an active part in bringing about a renewal of all things in Christ, to do their share in effecting once more an application of Christian principles to daily living. Where can the great mass of Catholic people find a more fundamental field for such activity than in their own homes as the constituted preceptors of their children?

Effective education, however, whether within or outside the home, demands able educators. If the family is really to prove itself an influential agency for the training of children, the parent-teachers within the family circle must be properly equipped for their tasks. They must be qualified teachers. It cannot be assumed, for instance, that a home, by the mere fact that it happens to be a home, will in some mysterious fashion prove itself an effective instrumentality for the proper training of children. It cannot be assumed that a home will produce satisfactory results in the field of child training, irrespective of all effort and ability on the part of the father and mother who preside over it. It will do that only if the parents are prepared for their tasks. In other works, an informed and capable parenthood is an essential condition for the effective training of children within the family school.

As a matter of fact many parents are lacking not a little in essential equipment for their tasks. Indeed, it is herein that we find the reason for the critical and even condemnatory words of Pius XI. It is herein, too, that we find the reason for his appeal to " pastors of souls " to assume the leadership in remedying the situation.

If we ask what pastors can do in the matter, the answer must be, " Many things, without any question." They can in a great variety of ways foster a genuinely active interest in parent education among their parishioners. They have, for instance, many contacts with the faithful of their parishes during the course of their various ministrations. Some of the opportunities afforded thereby might well be used to urge upon the fathers and mothers of their flocks the need for specific training for their tasks of parenthood. So, too, can they help parents by keeping a supply of suitable booklets in the church pamphlet rack and by occasionally calling attention to them. There is no question that the " written articles widely distributed," concerning which Pius XI speaks, can do much to enable parents to inform themselves regarding the various phases of child care and training. All that is necessary at times is that they be placed within the reach of parents and called to their attention. Again, there are the possibilities of the study club, though it must be borne in mind that many parents, particularly those who are rearing a family, have little or no time for attendance at such group gatherings. Yes, much indeed can pastors do, if only they take the pains to familiarize themselves thoroughly with the far-flung field of modern child study, and then " by instructions and catechisms," by lectures and sermons, by organized study groups and other methods bring the results of their studies directly to the fathers and mothers of their flocks. Ultimately, of course, the great desideratum is an enthusiastic and intelligent interest on the part of parents. And no one can bring that about more unfailingly and effectively than can the pastor. He holds a key position in regard to any such activity. He has the trust and confidence of his people. He has the means of reaching them. While experts are indeed necessary for the prosecution of accurate studies, while the headquarters of the Family Life Section in the National Catholic Welfare Conference can play a most highly important part in supplying helpful materials and in providing guidance, while even the school system and the Confraternity may possibly lend some practical assistance to the work, it ultimately remains true that a zealous and informed corps of pastors can do more than any other group or individual to assure the acceptance and successful promotion of a parent education program that will really touch the masses of Catholic people. Hence, the all-important question—Will our " pastors of souls " now heed the clarion call of Pius XI? Will they show an interest worthy of the fundamental cause of parent education? Will they manifest a zeal worthy of the dignity of their sacred office?

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THE SEMINARY AND SOCIAL STUDIES. II.*

Special Courses.

WHEN we take a comprehensive view of the seminary curriculum we must admit that it is capable of giving the candidate for the priesthood a great deal of training for the social apostolate. Many are of the opinion, however, that in addition to the traditional courses special courses in social matters should be introduced and that the seminary should have a professor especially equipped for the teaching of these courses. In a general way we may designate these courses as courses in sociology and the specialist as a sociologist, using these terms in a wide sense to include sociology, economics, social work, and political science.

When the Most Rev. Aloysius J. Muench, Bishop of Fargo, N. D., was president of St. Francis Seminary, Milwaukee, he said: " The day is past when one needs to make an apology for asking that the study of the social sciences be included in the seminary curriculum. Time was when this was considered by many a fad; and fads, it was rightly contended, had no place in the program of a seminary." [1] At the time of his elevation to the episcopacy, he was teaching sociology at St. Francis Seminary. He has a doctor's degree in that specialty. A few years later, the Very Rev. Cyprian Emanuel, O.F.M., Ph.D., president of the Franciscan Seminary, Cleveland, declared: "Any misgivings that may have been harbored on this score in a former day, should long since have been put to flight by the voice of authority." [2] In the past ten years, there has been an increasing admission that something more than the traditional courses is needed. There has been a growing tendency to give special courses in social studies.

Two years ago the writer canvassed American seminaries in an effort to ascertain how many of them were including sociology in their curriculum. Forty-three seminaries coöperated in the survey. Thirty-two reported that sociology was among the required courses.[3] When making the reports, the seminary authorities confessed various defects in the way the classes were being conducted. The significant thing here is the common concern exhibited by them in regard to the matter under discussion and their general admission of the necessity of sociology in the seminary. Nevertheless, they were deeply concerned about the difficulties that stand in the way. These difficulties are: 1. lack of qualified professors; 2. scarcity of suitable textbooks; and 3. an already overcrowded curriculum.

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* [The first part of this study appeared in our September number.—Editor.]

[1] Muench, Aloysius J., " Sociology in the Seminary Curriculum." *National Catholic Educational Association Bulletin*, XXIII, (1926); p. 587.

[2] Emanuel, Cyprian, " The Social Sciences in our course of Philosophy." *Franciscan Educational Conference*, XII, (1930); p. 117.

TEACHERS.

One of the first seminary presidents interviewed in the course of the survey remarked: " There are not very many seminaries in this country that have special courses in social science. . . . The fact is that very few seminaries have professors especially prepared for the teaching of that course." The survey proved the truth of the statement regarding the lack of qualified professors. In one large seminary the professor who had been especially prepared took sick, so " the course has been discontinued owing to the fact that we have not another man available who has devoted himself to special work in that field." Another seminary official reported: " I am sorry to say that we have not been able to carry out our plan of studies in this regard because we had no competent teacher in the social sciences."

This is a sad state of affairs. We often hear it said that the Catholic Social Movement in the United States lacks adequate clerical leadership. Perhaps the general lament of seminary authorities that they are unable to find properly prepared teachers for sociology courses in the seminary is some kind of proof of the truth of that accusation. Still, there has been great improvement. At one time it was thought that anyone could teach sociology: no special preparation was considered necessary. Now, at least there is the recognition that sociology is a specialized field. " Untrained and inexpert teachers of social science may and not infrequently do more harm that good." [4]

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[3] Stroh, Paul, " Social Studies in American Seminaries." ECCLESIASTICAL REVIEW, XCIII, 4, (Oct. 1935); pp. 329-335.

[4] Haas, Francis J., " Training the Priest for Leadership in the Social and Economic Field." *National Catholic Educational Association Bulletin*, XXX, (1933); p. 606.

The National Committee on Social Studies found that "probably the greatest obstacle to the vitalization of the social studies is the lack of preparation on the part of the teacher." [5] There is every indication that as far as seminaries are concerned this obstacle is being removed as speedily as possible. There is not much reason why it should exist for more than a few years. The claim is sometimes made that there are not enough places for the large number of young priests who leave the seminary each year. Here is one assignment that could be given them for a number of urgent reasons. There is room, too, in our Catholic graduate schools where they could be trained. We have men to train and opportunities of training them. The recognition that there are not enough teachers for social courses in seminaries is an admission of guilt and self-condemnation. That, in itself, is a good sign.

TEXTS.

The second difficulty is lack of standardized texts. The form and content of most of the other seminary courses are the result of a gradual development that required centuries to produce the present more or less stabilized procedure. Even in the older courses there is a great variety of texts and no uniform method. Sociology is still in its infancy and is subject to all the vicisitudes of infancy. It counts its age not in centuries but only in a few decades. It is just beginning to learn how to talk and is attracting attention. If more priests had been trained in the immediate past, we would have better English texts and a more abundant Catholic social literature.

The National Committee on Social Studies found the same difficulty in its survey: "The lack of suitable texts is second only to the lack of preparation on the part of the teacher as an obstacle to the rapid reorganization of the subject matter and methods of instruction. The lack of teachers trained in the new methods and from the new point of view is more serious than the lack of suitable texts, because a skilful teacher can do much to vitalize instruction in spite of a poor text, while an unskilful teacher, even with an ideal text, may fail utterly to catch the spirit and the point of view, without which no teaching can be really successful."[6]

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[5] Dunn, Arthur, *The Social Studies in Secondary Education.* Washington, D. C., Government Printing Office, 1916, p. 9.

There are some good texts, but not enough. If we train more men and introduce these courses in the seminaries, the texts will soon follow. The market is flooded with literature on social and economic topics from non-Catholic and anti-Catholic pens. Catholic laymen and laywomen interested in these subjects (and their number is legion) find it very difficult to procure ample literature from the Catholic aspect. A greater number of good text and reference books imbued with Catholic social principles and founded on Christian postulates would be a by-product of social science courses conducted by trained sociologists in our seminaries.

TIME.

The most formidable difficulty is lack of time. In thirty diocesan seminaries the average number of class-hours (exclusive of sociology) is 3,990 for the six years, or 665 a year, making an average of about twenty class-hours a week.[7] Undoubtedly this is no light schedule. No one would suggest new courses if they infringe on the time necessary for the older courses.

He is a brave man who would dare suggest curricular modifications in the seminary schedule. Those who oppose modification claim that the curriculum, as it now exists, is fixed and rigid. An analysis of the various seminary schedules leads to no such conclusion: they are extremely elastic. One seminary devotes 1,078 class-hours to dogmatic theology; whereas another gives only 480 to the same subject. In moral theology, the extremes are 864 and 360; in Sacred Scripture, 858 and 240; in philosophy, 766 and 300; in Church History, 858 and 69. The total number of class-hours for the entire six years in thirty different American seminaries ranges between 5,215 and 3,239.[8]

The greater the number of schedules we examine with the view of ascertaining some kind of harmony in the allotment of time, the greater is the discord. Explanations abound, but even the explanations point to the conclusion that the seminary curriculum is by no means so rigid as some are inclined to imagine. Perhaps the greatest difficulty is not so much the time element as what the late genial Monsignor Kerby called " the inertia of tradition ".[9]

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[6] *Ibidem*, p. 60.

[7] Heck, Theodore, *The Curriculum of the Major Seminary in relation to Contemporary Conditions.* Washington, D. C., The Catholic University of America, 1935, p. 69.

[8] *Ibidem*, p. 67-69.

Even if we admit that there is not much time for new courses, it is still possible to have special courses in sociology without much change in the curriculum. How?

In a few seminaries the section on social ethics is taught not by the professor of philosophy but by a sociologist. This has been found to be a very workable plan. Three hours a week can be given to sociology during the second year of philosophy without adding a single hour to the class schedule. " Seminary authorities sometimes say: Our professor of social ethics covers the subject matter of the social sciences. This plan, of course, is better than none, but only to the extent that the professor has had graduate training in economics and government. It is safe to say that if he lacks such training it would be far better if he did not discuss social problems at all." [10]

The average number of class-hours devoted to pastoral theology, according to Dr. Heck's thorough study, is 73 of the equivalent of about two hours a week for a full year. " In view of the multiplicity of the pastoral ministry," said our Holy Father, " and the *new ministry of Catholic Action*, the pastoral theology of once upon a time is *now no more* sufficient.' [11] Here we have an indication that the place in which to treat the important subject of Catholic Action is in pastoral theology. Is it not fitting that the clerical sociologist be entrusted with this course? In 1902 Pope Leo XIII wrote to the Bishops of Italy: " We desire, that toward the end of their education in seminaries the aspirants to the priesthood should be instructed, as is fitting, in the pontifical documents that deal with the social question and with Christian Democracy." [12] Pastoral theology is treated *toward the end* of the seminary course and lends itself quite easily to the new ministry of Catholic Action or Christian Democracy.

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[9] " Criticism of the Clergy," by the editor; ECCLESIASTICAL REVIEW, XCI, 6. (Dec. 1934) p. 608.

[10] Haas, Francis J., *loc. cit.*, p. 606.

[11] Civardi, Luigi, *A Manual of Catholic Action.* (Tr. Martindale, C.C.) New York, Sheed and Ward, 1936, p. 178.

[12] *Fin dal Principio*, Dec. 8, 1902. *ASS*, XXXV, 257 ff.

In order to prepare the seminarian for the social apostolate, the need is not so much to introduce new courses that add to the burden of the time element, but to emphasize the *new approach in old courses.* " The prime necessity is that every seminary have on its staff at least one trained, qualified faculty member, assigned exclusively to the social science, with ample opportunity to participate in social movements and especially to contribute to the literature of the field. Anything less leaves an important gap in seminary training and a major part of seminary work undone." [13]

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During the past few years, those who bear the heavy responsibility of directing future priests have given serious and prolonged thought to this question of courses in sociology. They are not deaf to the pleas of the Vicar of Christ, nor are they blind to the facts. They want to do more in order to prepare their students for the social apostolate, which is the " new apologia of the Faith ". The plan suggested in this paper eliminates the chief difficulty of time. It has been tried in a number of seminaries with satisfaction to all concerned. It can be more generally adopted, provided the present faculty members overcome their aversion to the clerical sociologist. Some of them do not look with favor upon him at all. They consider him an anomaly, a kind of heretic, a *vitandus.* With these few the time difficulty is merely a cloak with which to cover their own prejudice and bias.

The system of training given to the future priest is not of yesterday: it is the result of centuries of experience, of adjustment and readjustment. It is stable, but it is not static. There is a shift of emphasis in the curriculum corresponding to contemporary needs. Conditions in the sixteenth century had a profound influence on the seminary curriculum then. Conditions to-day are influencing it now. After the religious revolutions of the sixteenth century, the preoccupation of Catholic teachers and Church authorities was with the task of defending the faith against heresy; the social and economic aspects of our Saviour's teaching no longer received the attention they did in the Middle Ages.[14] To-day, the field of battle is social thought and action.

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[13] Haas, Francis J. *loc. cit.*, p. 606.

At the present time the inner peace and harmony of the Church is not merely undisturbed but intensified. Since the close of the World War, and particularly since the election of Pope Pius XI, the Church has been active in a higher degree and on a broader scale than at any time since the Council of Trent. All her energies are being integrated and coördinated in a remarkable and continuous positive activity. Thoughtful men and women who wish to know something of the great agencies that are contending for the leadership and control of the thoughts and actions of mankind are interested in her program and policies. Unless almost unthinkable disobedience to the pleas and commands of the Vicar of Christ is not to be committed by our Catholic clergy and the faithful laity, there is only one course open to them—mobilization for Catholic Action and intensification of those subordinate and auxiliary movements that extend the influence of the teaching of our Divine Master throughout all groups and circles of human society.[15] We are no longer on the defensive; we are on the offensive. We have emerged from our state of siege. We live in the twentieth, not in the sixteenth century.

" Indisputably much has been done in this direction, especially after the publication of the Encyclicals *Rerum Novarum* and *Quadragesimo Anno.* We are happy to voice our paternal approval of the zealous pastoral activity manifested by so many bishops and priests who have with due prudence and caution been planning and applying new methods of apostolate more adapted to modern needs. But for the solution of our present problem, all this effort is still inadequate." [16]

After his spirited charge to the priests: " Go to the workingman, especially where he is poor; and in general, go to the poor," our great Commander-in-chief speaks about " the militant leaders of Catholic Action . . . under the direction of especially qualified priests," and he stresses the necessity of organizing "propaganda on a large scale to disseminate knowledge of the fundamental principles on which, according to the pontifical documents, a Christian Social Order must build ".[17]

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[14] Cfr. Lugan, Alphonse, *Social Principles of the Gospel.* (Tr. T. L. Riggs) New York, The Macmillan Co., 1928. Preface by John A. Ryan, pp. v, vi.

[15] Cfr. Williams, Michael: " The Contemporary Crisis in Thought and the Historian." *The Catholic Historical Review,* Washington, D. C., II, 4. (Jan. 1935), p. 349 ff.

[16] Encyclical *Divini Redemptoris,* March 19, 1937, par. 62.

Before we can mobilize an army we must first have good officers. Good officers are the result of efficient training schools. The seminary is our West Point: there our officers are trained. They must be taught "new methods of apostolate more adapted to modern needs ". They must keep their "social attitude abreast of changing conditions. . . . All candidates for the sacred priesthood must be adequately prepared by an intense study of social matters."

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[17] *Ibidem.* par. 65, 66.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

RECENT DECREE ON DOUBTFUL BAPTISMS AND THE PAULINE PRIVILEGE.

On 10 June, 1937, the Supreme Sacred Congregation of the Holy Office issued an important decree which affects the solution of cases of doubtful baptism and the use of the Pauline privilege.[1] In this decree the Sacred Congregation has curtailed canon 1127 in its application to doubtful baptisms and the Pauline privilege. Before examining the decree, however, it might be well to say a word about the problem involved.

Canon 1127 raises to the dignity of law a principle of jurisprudence invoked by canonists for centuries.[2] The canon reads: " In re dubia privilegium fidei gaudet favore juris."

KINDS OF DOUBT.

It must be noted that this principle can be invoked only for cases of insoluble doubt, after every avenue of investigation has been thoroughly exhausted. It is merely a reflex principle, a presumption of law, to be used for practical purposes when no further knowledge of objective fact can be obtained. It always yields to fact when the fact becomes known. It can be used only when the doubt is positive and probable. A positive and probable doubt arises only when there are weighty and cogent reasons supporting two contradictory propositions, so that the mind is unable to choose which of the propositions is true. It cannot be invoked when mere ignorance or negative doubt exists, that is, where nothing is known of the facts or where two contradictory propositions are supported by only light and unconvincing reasons. In this case there is no doubt, properly so-called, but either ignorance or certainty.

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[1] A.A.S., XIX, (1937) P. 305; ECCLESIASTICAL REVIEW, p. 268, September, 1937.

[2] Benedictus XIV, Epis. " Probe te ", 15 Dec. 1751, ad. 27, Fontes N. 418.

The doubt may be either a doubt of law or a doubt of fact. A doubt of law exists when authorities are not agreed as to the correct interpretation of the law. A doubt of fact exists when the circumstances of a given case cannot be certainly known. This principle can and should be applied to dispel every insoluble doubt either of law or of fact, except where its application has been authoritatively restricted.

THE CASES TO WHICH THIS PRINCIPLE MAY BE APPLIED.

All are agreed that this principle is applicable not only to the Pauline privilege as such, but to every case in which the conjugal status of a convert to the faith is under consideration. The privilege of the faith, therefore, is said to be of wider extension than the Pauline privilege.[3] Hence, it may be applied in determining the validity or invalidity of a marriage in formal or summary judicial process; in the dissolution of the ratified but non-consummated bond of marriage; in the dissolution of the natural bond of marriage (*matrimonium legitimum*); in the solution of the cases enumerated in the Constitutions referred to in canon 1125; as well as in the application of the Pauline privilege properly so-called.

BY WHOM THIS PRINCIPLE MAY BE APPLIED.

The application of this principle, however, can be made only by the authority who is competent to pass judgment in the particular case in which it is being applied. Therefore, the Holy See alone would be competent to apply this principle in the dissolution of the natural bond of marriage (*matrimonium legitimum*), or, in the case of a ratified but non-consummated marriage.[4] But any competent judicial tribunal could apply this principle for the dissolution of an otherwise insoluble doubt in passing judgment on the validity or invalidity of a marriage, and a local Ordinary could apply this principle in permitting the use of the Pauline privilege to a newly baptized convert to the faith.

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[3] Wernz-Vidal, *Jus Canon.* V (Romae 1925), N. 637; Vlaming, *Praelectiones II* (Bossum, 1921), N. 733; Blat, *Comment.*, III, pars I, (Romae 1924), N. 538; Gregory, *Pauline Privilege*, (Washington, 1931), P. 108; Creusen, *Nouvelle Revue Théol.*, LII, (1925), p. 229.

[4] Canons 1962, 1119, 247 § 3.

CANON 1127 AND THE PAULINE PRIVILEGE.

In the application of the Pauline privilege, with which we are here chiefly concerned, the principle stated in canon 1127 may be used by the local Ordinary to dispel otherwise insoluble doubts concerning: the identity of the real spouse of a former polygamous or polyandrous convert; the sincerity of the response of the infidel to the interpellations; the gravity of the cause of separation given by the converted party after his baptism, and other such matters on which he must pass judgment before permitting the use of the Pauline privilege.[5]

DOUBTFUL BAPTISM: FIELD OF CONTROVERSY.

It has been seriously disputed among canonists for many years whether or not the local Ordinary could use this principle to dispel doubts about the baptism of one or both parties to a marriage when one of the parties was converted to the faith and sought to use the Pauline privilege. The insoluble doubt in these cases sometimes concerned the fact of baptism, e. g., whether or not a party had ever gone through a ceremony of baptism, and at other times the doubt concerned the validity of a baptism actually administered. All are agreed that a probable doubt about a baptism received in the Catholic Church cannot be dispelled by the use of canon 1127, even if conditional baptism is again conferred, for such a marriage is not subject to dissolution by the Pauline privilege.[6]

Disagreement among authorities arose when the doubt concerned the fact of baptism doubtfully received in an heretical or schismatic sect, or the doubtful validity of such a baptism. Most authors maintained that the principle stated in canon 1127 could not be invoked to dispel doubts about such baptisms when the doubt concerned the baptisms of both parties, nor could the Pauline privilege be permitted in such a case.[7]

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[5] Cf. canons 1120-1124; Vermeersch-Creusen, *Epitome,* II, (Romae, 1925) N. 437; Cappello, *De Sac.,* III, (Taurini, 1923), N. 788; Wernz-Vidal, *Jus Canon.,* V, N. 631; Cerato, *Matrimonium,* (Patavii, 1920) N. 128; Blat, *Comment.,* III, Pars I, N. 538; Vlaming, *Praelect.* II, N. 733; Chelodi, *Jus Matrimon.,* (Tridenti, 1921), N. 156; Gregory, *Pauline Privilege,* P. 117; Gasparri, *De Mat.* II, (Typis Polyglottis Vaticanis, 1932), N. 1168.

[6] Canon 1120 § 2, 1070 § 2; Cappello, *De Sac.,* III, NN. 51-53, and 416-422; Wernz-Vidal, *Jus Canon.,* V, NN. 44, and 631, note 55.

[7] Cappello, *De Sac.,* III, N. N. 788; Wernz-Vidal, *Jus Canon.,* V, N. 631; Vermeersch-Creusen, *Epitome,* II, N. 437; Gasparri, *De Mat.,* II, 1168; Gregory,

Nevertheless, a few authors, writing since the publication of the Code, have advanced the opinion that canon 1127 could be invoked to dispel doubts about the heretical baptisms of both parties to a marriage so that the converted party might use the Pauline privilege to enter a new marriage with a Catholic.[8]

RECENT DECREE.

I. This view has now been definitely outlawed by the Holy See. The recent decree declared that the Pauline privilege could not be used and canon 1127 could not be invoked for the solution of the doubts, when *both parties* were doubtfully baptized. The question was asked: "Whether in a marriage contracted by two doubtfully baptized non-Catholics, in the case of an insoluble doubt about baptism, the use of the Pauline privilege, by virtue of canon 1127 of the Code of Canon Law, can be permitted to either of these parties after he has been converted to the faith? To this query the Sacred Congregation of the Holy Office replied: *Negatively.*" [9]

The theological reasoning behind this reply is easily discernible. If both of these doubtful baptisms are objectively valid (and since there is a probable doubt, the danger of this being true is very real), the marriage is certainly sacramental and by divine law no power on earth can break the bond after the marriage has been consummated.[10] The Church may establish juridical presumptions for the solution of otherwise insoluble doubts, but she may not invoke presumptions of law if in so doing she would expose herself to the danger of violating the divine law. This is exactly the danger which would be incurred if insoluble doubts about the baptisms of both parties to a marriage could be dispelled by the principle given in canon

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Pauline Privilege, P. 124; Woods, *The Constitutions of Canon 1125,* (Milwaukee, 1935) P. 88; Vermeersch, "De Usu Privilegii Paulini in Re Dubia", *Periodica,* XIII, (1924), P. 212; Arendt, "Nota circa Canonem 1127", Eph. Th. Lov., I, (1924) P. 180; Ayrinhac, ECCL. REV. LXXII, (1925), P. 65; Prümer, ECCL. REV. LXXIII, (1925), P. 65.

[8] Cerato, *Matrim.,* N. 127; Donovan, "A New Marriage Case", ECCL. REV. LXX (1924) P. 59; "Doubtful Baptisms and the Pauline Privilege", ECCL. REV. LXXI, (1924) P. 48; "Doubtful Baptisms Again", ECCL. REV., LXXII, (1925) p. 622.

[9] A.A.S., XXIX (1937) P. 305; "Utrum in matrimonio contracto a duobus acatholicis dubie baptizatis, in casu dubii insolubilis circa Baptismum, possit permitti alterutri parti ad fidem conversae usus Privilegii Paulini vi can. 1127 Codicis Juris Canonici? Negative."

[10] Canons 1118, 1012, 1013 § 2.

1127 and the Pauline privilege permitted in such a case. This reasoning has never been abandoned by the Holy See.[11]

II. Whereas only a few authors proposed the opinion allowing the use of canon 1127 when the doubt concerned the baptisms of both parties, many authors espoused the view that canon 1127 could be invoked and the Ordinary could permit the use of the Pauline privilege, when the baptism of only one party to the conjugal union contracted before conversion remained insolubly doubtful, while the other party was certainly unbaptized.[12] In this case no certain danger of violating the divine law can be said to exist, because even if the doubtful baptism were valid, the marriage still could not be considered certainly sacramental.[13] For this reason these theologians thought that the Pauline privilege could be used in this case. Indeed Bouscaren [14] quotes a private reply from the Sacred Congregation for the Propagation of the Faith, as late as 1926, to the effect that the Pauline privilege could be used in this case.

However, from the second part of the decree of 10 June, 1937, two things are now certain: 1. that the local Ordinary can no longer act upon the opinion of these theologians and permit the use of the Pauline privilege under these circumstances; 2. that canon 1127 does not contain any implicit grant of pontifical power to dissolve the natural bond of marriage *ad cautelam* if the doubtful baptism is objectively valid, as these authors maintained.[15] These conclusions follow from the response of the Sacred Congregation to the second *dubium* proposed in the decree. The question was asked: " Whether in a marriage contracted between an unbaptized person and a non-Catholic doubtfully baptized, in case of an insoluble doubt concerning the baptism, Ordinaries can permit the use of the Pauline privilege in virtue of canon 1127 to either party after conversion to the faith?" To this query the reply was: "Recourse must be made to the Holy Office in individual cases."[16]

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[11] Cf. S.C.S. Off. Instr. (ad Vic. Ap. Oceaniae Central), 18 dec. 1872, ad 2, Fontes N. 1024.

[12] Vermeersch-Creusen, *Epitome*, II, N. 437; Wernz-Vidal, *Jus. Canon.*, V. N. 631; Cappello, *De Sac.*, III, N. 788; Cerato, *Matrim.*, N. 127; Gasparri, *De Matrim.*, II, N. 1168; Woods, *op. cit.* p. 88; Gregory, *Pauline Privilege*, p. 118 seq., cf. also Eccl. Rev. LXXI, (1924) 51; LXXII, (1925) 301, 623.

[13] For a fuller discussion of the opinions of the theologians on the sacramental character of such a marriage, cf. Wernz-Vidal, *Jus Canon.*, V, N. 42; Cappello, *De Sac.*, III, N. 36; Noldin, *Theo. Mor.* (Oeniponte, 1921) III, N. 509; Vermeersch-Creusen, *Epitome*, II, N. 276; Chelodi, *Jus Matrim.*, N. 12; Genicot, *Theo. Mor.* (Bruxellis, 1922) II, N. 456; Gasparri, *De Matrim.*, I, N. 36.

[14] *Canon Law Digest*, 1, (Milwaukee 1934), p. 552.

[15] Vermeersch-Creusen, *Epitome*, II, N. 437; Wernz-Vidal, *Jus. Canon.*, V, N. 631, Note 61; Gregory, *Pauline Privilege*, pp. 120, 122; Donovan, Eccl. Rev. LXX, (1924) 59 seq., LXXI, (1924) 48; LXXII, (1925), 622.

It is not clear, from this reply, whether the Holy Office intends to permit the use of the Pauline privilege in these cases or intends to submit them to the Sovereign Pontiff's power of dissolution over the natural bond. It may be that the Holy Office, reverting to the principle invoked so often prior to the Code, that a doubtful baptism is presumed valid *in ordine ad validitatem matrimonii*,[17] has decided that the Pauline privilege cannot be used in such cases. This would limit the use of the Pauline privilege in the future to the case of two certainly unbaptized persons as canon 1120 § 1 would seem to imply.[18] If this be true, the reply in this second section of the decree is tantamount to a declaration that henceforth, a marriage between an unbaptized person and one doubtfully baptized is subject to dissolution in favor of the faith only by the exercise of the pontifical power of the Holy See over the natural bond of marriage, when this marriage remains unconsummated after the baptism of the unbaptized party.[19] In this hypothesis, it would appear that such cases will be subject in the future to all the regulations insisted upon by the Holy Office when a dissolution of the natural bond by pontifical power is sought.

However, this may be reading too much into the decree. It may be that the Holy Office will continue to permit the use of the Pauline privilege in these cases and merely wishes to restrict the competence of the local Ordinary when there is question of a doubtful baptism. At any rate it is now certain that a local

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[16] A.A.S., XXIX, (1937), p. 305. "Utrum in matrimonio contracto inter partem non baptizatam et partem acatholicam dubie baptizatam, in casu dubii insolubilis de Baptismo, possint Ordinarii alterutri parti ad fidem Catholicam conversae permittere usum Privilegii Paulini vi can. 1127?" Ad. 2. "Recurrendum ad S. Officium in singulis casibus."

[17] S.C.S. Off., 17 Nov. 1830, Fontes N. 869; 5 Jul. 1853, ad 3, Fontes N. 925; 14 Jul. 1880, ad 1, Fontes No. 1065. Cf. also, Wernz-Vidal, *Jus Canon.* V, N. 631, note 61; Schenk, *The Matrimonial Impediments of Disparity of Cult and Mixed Religion*, (Washington, 1929), p. 131, note 44.

[18] Canon 1120 § 1: "Legitimum inter non baptizatos matrimonium, licet consummatum, solvitur in favorem fidei ex privilegio Paulino."

[19] Helena Case: ECCLESIASTICAL REVIEW, LXXI, (1924), p. 404; LXXII, (1925) p. 188.

Ordinary can permit the use of the Pauline privilege, without referring the matter to the Holy See, only when he is morally certain that both parties to the marriage contracted before conversion were not baptized, or that heretical or schismatic baptism received by one or both of these parties before conversion was certainly and beyond all doubt invalid.

CONCLUSION

This decree is not to be interpreted as destroying the use of canon 1127 altogether, for it merely restricts the use of the privilege of the faith in the particular instances enumerated. Canon 1127 cannot be invoked when the doubt concerns the baptism of one or both parties to a marriage contracted before conversion, nor can the local Ordinary permit the use of the Pauline privilege in these instances. It matters not whether the doubt concerns the fact of a baptism dubiously received in a heretical or schismatic sect, or whether it concerns the validity of such a baptism after the fact of its reception has been ascertained. If the doubt concerns the baptism of both parties to the marriage, nothing can be done about the matter. Such a bond enjoys the favor of the law and is not subject to the privilege of the faith, because of the danger of violating the divine law. If the doubt concerns the heretical or schismatic baptism of only one of the parties, and it is certain that the other party is unbaptized, the case must be referred to the Holy Office. The Pauline privilege cannot be permitted by the local Ordinary in such a case. These are the only points which have been determined by the recent decree. The principle enunciated in canon 1127, that in doubtful matters the privilege of the faith enjoys the favor of the law, may still be applied to the solution of all other doubtful matters in unraveling the matrimonial entanglements of converts to the faith.

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CONFESSION AND THE LAW. III.

Conclusion.*

The form which has been followed generally in the United States is the following New York statute:

> Clergymen not to disclose confessions. A clergyman, or other minister of any religion, shall not be allowed to disclose a confession made to him, in his professional character, in the course of discipline, enjoined by the rules or practice of the religious body, to which he belongs.—Parson's Standard Practice Manual of New York, 1936, Civil Practice Act of the State of New York, L. 1920, Ch. 925, as amended 1936, Art. 33, § 351.

A shorter form is found in the Indiana statute:

> Who are incompetent. The following persons shall not be competent witnesses: * * * Fifth. Clergymen, as to confessions or admissions made to them in course of discipline enjoined by their respective churches.—Ind. Burns' Ann. St. 1914, § 520, par. 5.

Some statutes expressly make the confidential communication available if the consent is given by the party making the confession. A typical statute which illustrates this is the following California statute:

> Confidential communications. There are particular relations in which it is the policy of the law to encourage confidence and to preserve it inviolate; therefore, a person cannot be examined as a witness in the following cases: * * * A clergyman, priest or religious practitioner of an established church cannot, without the consent of the party making the confession, be examined as to any confession made to him in his professional character in the course of discipline enjoined by the church to which he belongs.—Codes, Laws and Constitutional Amendments of Cal., Code of Civil Procedure, 1933 Supp., p. 193, § 1881.

A broader form is found in Iowa as follows:

> Communications in professional confidence.
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> No minister of the gospel or priest of any denomination shall be allowed, in giving testimony, to disclose any confidential com-

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* Parts I & II of this study appear in our August and September numbers.

> munication properly intrusted to him in his professional capacity, and necessary and proper to enable him to discharge the functions of his office according to the usual course of practice or discipline. Such prohibition shall not apply to cases where the party in whose favor the same is made waives the rights conferred.—Iowa Code 1897, § 4608.

Perhaps the most liberal statutory provision is found in Minnesota, which extends the privilege to other confidential communications than those received in confession.

> Examination of clergyman restricted in certain cases. Every person of sufficient understanding, including a party, may testify in any action or proceeding, civil or criminal, in court or before any person who has authority to receive evidence, except as follows: * * * 3. A clergyman or other minister of any religion shall not, without the consent of the party making the confession, be allowed to disclose a confession made to him in his professional character, in the course of discipline enjoined by the rules or practice of the religious body to which he belongs. Nor shall a clergyman or other minister of any religion be examined as to any communication made to him by any person seeking religious or spiritual advice, aid or comfort or his advice given thereon in the course of his professional character, without the consent of such person.
>
> Subparagraph (3) For a confession to a clergyman to be privileged it must be penitential in character and made to him in his professional character as such clergyman in confidence while seeking religious or spiritual advice, aid, or comfort, but the court cannot require the disclosure of the confession to determine if it is privileged.—Mason's Minn. St., 1927, § 9814.

A short, interesting form of statutory protection is found in the broad legislation of Quebec, as follows:

> He cannot be compelled to declare what has been revealed to him confidentially in his professional character as religious or legal adviser, or as an officer of state where public policy is concerned.—Que. C. C. P. 1886, § 275.

The scope of a study of the priest-penitent relationship in law is limited to an examination of the appellate court and some trial court records. The latter are only available in a few states. A few scattered newspaper accounts deal with some lower court trials, and several pamphlets and magazine articles exhaust the available sources of information. Thus no exact estimate is possible of the number of cases involving the relationship in the United States.

As a general statement of present practice, it is safe to conclude that many lawyers, prosecuting attorneys, and judges forbear such inquiry even where the secret is not protected by statutory enactment. This forbearance from interrogating clergymen rises from such varied motives as respectful deference to religious belief, courtesy, and even the danger of antagonizing jurymen who might take offence, as well as possible reactions of religious feeling in the community where the trial is held. This safeguard, however, lacks legal sanction. Custom is no certain protection and fails to justify any assurance of continuance in all cases, particularly criminal prosecutions in which the community has become intensely and bitterly aroused.

While twenty-nine states protect the seal of confession, an analysis of religious populations of the nineteen states which fail to protect the secret reveals the interesting fact that they contain large Catholic populations. In fact, these states make up a considerable part of the total number of Catholics in the United States. Illinois, Pennsylvania, Massachusetts, and New Jersey are among these states.

The remedy for the situation lies in a statutory enactment of a general nature to cover not only the priest-penitent relationship, but as well the clergy-parishioner relationship of other religious sects. The passage of legislation of this kind would not seem difficult in the light of the history of protecting statutes in the twenty-nine states. The enactment would be comparatively easy at the time of the revision and codification of statutes in a state which usually takes place at intervals ranging from five to ten years.

The forecasting of the reception of such a statutory proposal would of course vary with local conditions and prejudices. But certain general observations may be made safely. The patent decline of religious interest and practice in the United States, and the corresponding increasing signs of anti-religious agitation, weaken the strength of the custom of protecting the seal of confession in contrast with a positive protective statute. And the proposal seems much more hopeful of enactment when one considers the substantial scientific support for confession, apart from the Catholic belief in Divine forgiveness; for physicians, psychiatrists, and psychologists in general recognize the advantages of confession. Although it never acceded to such a scientific argument as the basis for this privilege, the Church would gain support from these professional experts.

From another viewpoint the proposals would bring beneficial results in a better understanding of the sacrament of Confession in the Catholic Church. This has been misunderstood too often even to-day. How easily the suspicion and doubts of critics would be dispelled if they could simply enter the open door of the Catholic Church and watch our people appproach and leave the sacrament of Confession. They would see children leaving their play to enter the church and kneel in reverent silence in the presence of our Lord in the Blessed Sacrament to search their young hearts for offences to place before God's tribunal for forgiveness. And they would note the encouragement and new resolve in these youths as they said their prayers of penance with a new resolve to obey God in all things. The critics would also see youth in the struggles of adolescence approach the sacrament which cleanses, unravels sinful entanglements, and strengthens against temptation; and again they would observe young married couples, the middle-age and the old, approaching confession in sorrow to place charges against themselves to be forgiven by Christ their Redeemer. As these leave the church, their very appearance gives evidence of the divine grace of the sacrament. Chastened by sorrow, encouraged by forgiveness, strengthened by a firm resolve to amend, they face life's temptations, cares, and troubles with new confidence and hope.

From the final consideration of God's divine law, legal protection of the confessional secret is not a favor granted by human government. It is clearly apparent that secrecy is essential to such a sacrament. The legal protection is merely a just recognition and statutory sanction to a sacramental secrecy which was founded by our Divine Redeemer.

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REFORMATION FOR SAINTS AND FOR COMMUNISTS.

One is forcibly struck by the high place which respect for humanity holds in the theory, if not in the practices, of Communism. Perhaps Communism itself may best be explained as the revulsion of the pagan soul against pagan cruelty, for even the pagan soul is human and as such is naturally good. It cannot long rest contented and indifferent in the face of materialistic oppression.

Because Communism, however, is a movement of the pagan soul, it is burdened with all the limitations, all the blindness, and all the errors that have historically characterized the attempts of paganism to exalt humanity. Consider only its analysis of the cause of modern materialistic injustice. Superficially it condemns the lethargy of Christian leaders whose duty it was, and of Christian laborers whose interest it was, to protest. And the criminal indolence of both is blamed on Christianity, which is held responsible for the unconcern of the workingman over his lot as he seeks eternal bliss, and for the very treachery of Christian leaders to the cause which they espoused. What else but treachery was it to supply fuel to Communists for the present idealistic attack on the ideals that they were commissioned to uphold. For it was Jesus who had not whereon to lay His head; it was Jesus who in the Sermon on the Mount promulgated a solemn blessing on the poor; it was Jesus who praised the widow who gave her all to God, above the Pharisee who deposited with Him a bare pittance of the bulky fortune that weighed him down; it was Jesus who counseled that man turn the other cheek; it was Jesus who frowned on proprietary struggles and suggested that we yield our property to our neighbor if he insistently claims it to be his. It is the heart of Christianity that the Communist indolently ignores, while he ponders historically over the paralysis of so many of its members.

One doubts whether the members of the present age are less reprehensible than those whom we dare to condemn. Too often the spirit of the Master's teaching eludes us, while we presumptuously repose contented with the external instruments which have no meaning unless they foster a Christ-like life. Children of God, who are filled with sanctifying grace through baptism, and thus are endowed with the supernatural refinement of soul adequate to angelic achievement, may defeat the possibilities of their prowess by a conscience that is misinformed. Saintly genius may be stultified by a pagan conscience. Even prayer, the struggling of the soul for its supernatural destiny, may be nullified by distorted views about that destiny. Consider for a moment a monk whose charge is the monastery garden. His soul is resplendent with supernatural culture; he prays morning, noon, and night, to promote the harmony he wishes to ensue between himself and God. Yet, without sacrificing the beauty of his soul—for where conscience is obeyed there is no sin to deflower it—he may unconsciously betray the vow he has made to be submissive to the authority of his superiors. A proprietary attitude may gradually educate a docile conscience until he feels it a usurpation when a command is given him to dispose of the flowers in a manner at variance with his plans.

There are two erroneous notions that occur to me as apt to warp the Christian conscience, thus frustrating the pattern of Christian living even in a soul not bereft of sanctifying grace. These are erroneous views on private property and on the relation between the noble and the ignoble in society.

Most Catholics who speak of private property infer that it is a Catholic dogma that private property must exist. Their mistake rises from a superficial study of the moral law defending not private property but the rights of private property. The natural law, the Mosaic law, and the law of Christ, all solemnly proclaim, " Thou shalt not steal ". The significance of the prohibition is not, " There must be private property; " but rather, " Private property is lawful and may be defended against the world." It must not be taken in a creative sense, as instituting private property; but in a protective sense, as guaranteeing the rights of property, whenever it is lawfully possessed. And even these rights must be yielded in an emergency; by the private decision of a starving man to take so much as is necessary to alleviate his hunger; by public authority to dynamite a building or flood the land to prevent greater havoc to other property or lives: in either case, with the obligation of compensation to the proprietor. So far from teaching that man must own private property, the Master admonished, not only a few disciples, but all who would follow most completely in His steps, "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in Heaven;"[1] adding that not only perfection but even salvation is thwarted by property when He observed, "Amen I say to you, that a rich man shall hardly [that is, with difficulty] enter into the kingdom of Heaven."[2]

What should be the relation between the noble and the ignoble in society? And by the "noble" I speak of all who have even the most tenuous warrant for believing themselves better than others: the Pharisee as against the publican, the aristocrat as against the bourgeois, the bourgeois as against the proletariat, the white man as against the black. In Christian theory, all are brothers, and the relation must be one of love. Alas, the Communist has studied only the practice and from his research formed a theory of his own about the thoughts of the noble for the ignoble. What has the practice been? I refer to the love of the white man for the black, only to deny it. A few pennies, an old shawl, a crust of bread, even hospitalization thrown at the negro's feet cannot masquerade even as a caricature of Christian love. For love is even more expansive than justice: and we cannot love a race until we have accorded it its rights. Little insistence is needed to touch the Christian conscience where its attitude to the black man is discussed. It knows too well its deformity; it shuns discussion to hide what it will not excrete. But it is because the Christian so readily acknowledges his unholy attitude toward the black man, that he may the more easily understand wherein he errs in dealing with ignoble whites, with those who by ignorance, vulgarity, imbecility, delinquency, or merely poverty he regards as made of inferior clay. He may throw his pennies, his clinics, and his schools in their path, but he scurries off ere they appear to spit in effigy at him whose condescension they despise.

An example will serve to disclose our own corrupt views in this regard. After witnessing an exhibition of the motion picture, "Cloistered," a very refined and well educated woman observed that she was offended by the scenes which portrayed the nuns engaged in hard, slavish, and exhausting toil. May I point out that the dignity which the nuns enjoyed because of their vocation was regarded as making of them a superior class of human beings, just as learning, or culture, or power, or wealth, is conceived as doing the same. It was somehow revolting, inconsistent, revolutionary, certainly disturbing to smug complacency, that dignity could labor slavishly, and consequently that slavery can be dignified. It demonstrated an interchangeableness between the classes that was horrifying! How universal this notion of a rebirth through education or wealth has grown, only a thorough knowledge of bourgeois tyranny can reveal. For it is almost the distinctive characteristic of the bourgeois that he has but recently rolled down his sleeves, and by that symbolic rite not only changed his status but repudiated his origin. We should none of us be startled then when we see him after his transfiguration look down arrogantly on the impudent fellow of the masses who clamors at his door, as once a certain Lazarus did whose sores were licked by dogs. Indeed, he is not so heartless as that rich man of an earlier time, who will throw his crumbs, or have his servants throw them. Christianity has survived his exaltation to that extent. But what an outrage that this newer beggar should ask for a wage adequate to educate his children with all the advantages accorded to the sons of wealthy men! What boldness and audacity! When the rich man complains that the industry cannot pay a higher wage, he demonstrates his ignorance of priority of rights; when he lumps his employes under a common name, and says that " labor " must take a smaller share, he shows the basic reason for his ignorance. His slaves are not men like him. They must be paid only what the traffic demands.

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[1] Matt. 19:21.

[2] *Ibid.*, 5:23.

It follows that we should do what we can to correct these erroneous notions if unfortunately they have imbedded themselves in the garden of our souls, and that we should reässert for others the correct doctrines of which they are the negation, that through our efforts cruel men may be subjugated for Christ, or Communists may learn from us what Christianity means, so that in either event our land may be spared the deluge of blood which both forces seem intent to pour upon it.

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"ALTER CHRISTUS" IN THE NINTH CENTURY.

To the Editor, THE ECCLESIASTICAL REVIEW.

A priest who wishes to remain anonymous has sent me a very interesting letter detailing his casual discovery of "Christum alterum" in a work (*Forma institutionis Canonicorum et Sanctimonialium canonica viventium*, or *Regula Canonicorum ab Amalario collecta*; cf. P. L. CV.) written by a certain Symphosius Amalarius who lived in the ninth century.

My correspondent came upon this passage: "Quomodo ergo cum filio suo volo ut habeat pacem, cujus appeto haereditatem? Sed plane si faciat quod saepe hortatus sum. Unum filium habet? putet *Christum alterum*."

I have italicized (say rather, my correspondent has italicized) the two concluding words of the quotation. And my correspondent comments:

> This phrase with the rest of the chapter seems to have been collected from St. Augustine, but I couldn't find it in that Saint's works. Amalarius lived at the beginning of the ninth century. But whether the author be Augustine or Amalarius, I think the phrase quoted, though not the full *Christianus alter Christus*, supposes the full expression. Further note that the author frequently has used the expression. And to my mind the expression frequently used would not be "putet filium alterum Christum" but rather "putet Christianum Christum alterum" and in the various applications *Christianum* would drop to be replaced by various expressions of closer application. The volume of Migne's *Patrologia Latina* is CV, col. 902.

Just as Father Bévenot (cf. this REVIEW, August, p. 190) found M. Olier declaring of priests: "Ils sont sur la terre comme *d'autres Jésus-Christ* . . . " and thus pushed the *alter Christus*, as applying to priests, back two centuries from the previously found date of 1853, so does my correspondent push back to the ninth century the *alter Christus* as applying to Christians in general.

H. T. HENRY.

Washington, D. C.

THE STATUS OF THE PARISH MISSION.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have just read the article in reference to Parish Missions by a Vicar General. He makes an allusion to the Big Novenas and calls them " highly commercialized affairs ". I pictured in my imagination the holy indignation of many a zealous pastor whose pious zeal for increasing the contents of the church treasury makes a criticism of Novenas highly unwelcome.

It is encouraging, however, to hear an older priest speak critically of Novenas. I have often done so with those as " inexperienced " as myself. But I have prudently refrained from saying anything to the self-styled " experienced," lest I spoil some of their enthusiasm over the great success of these novenas.

It would be well to know whether these novenas really promote the cause of our faith, or whether they do more harm than good. I strongly suspect that the large congregations which deserted the Little Flower to rally around the Miraculous Medal thought the latter was a better and easier source of favors. Are such numerous and marvelous miracles really produced, like restoring eyesight, healing wounds, curing stomachaches, securing positions, promotions, raises in salary, renting house, etc.? If so, what is the *ratio sufficiens?*

Since I began my priestly career several years ago, I have heard Catholics who made such complaints as the following: " Oh Father, I am so discouraged. I pray so much—and nothing seems to help. I am almost losing my faith. I go to Masses every Sunday, receive Communion and all that—and what do you know? My husband lost his job." Or, " I wouldn't dare miss services on Tuesday evenings. I'm afraid I would have hard luck." These attitudes are not a bit uncommon.

I cannot but help concluding that the main reason why people make novenas and gradually even practise their faith, is to secure some material advantage. I am also convinced that daily Mass would be much better attended if people were lured with the same promises and the publishing of " favors granted," as is done at novenas.

Novenas are merely private devotions and should be kept as such. When promoted with the ballyhoo of a circus coming to town, and offering easy ways out of difficulties, it degrades Catholicism and makes its practice an object of superstition. I heard someone remark in connexion with a sensational radio broadcast of a novena, " What a racket! " I tried to, but could not think of any honest argument in defence.

Our age is affected by a selfish and naturalistic philosophy. Very little evidence of a belief in the supernatural and spiritual is found. The notion of sacrifice is banished by modern devices which strive to overcome not only physical but also moral inconveniences. We cannot promote Catholic morality and Catholic teaching except by instructing the faithful to carry their cross and be ready to make sacrifices for the love of God. We cannot offer material advantages because we cannot give them.

So let us teach the people to make novenas privately and perhaps even encourage them as good forms of devotion. Instead of putting so much emphasis upon them as if they are the center of the Church's activity, let us get back to the spirit of the liturgy, cultivate the church year, live according to its spirit and promote the *cultus divinus publicus*. Here it is well to recall that Christ said: " Seek ye first the kingdom of God and His justice and all these things shall be added unto you." And Christ generally meant what He said.

ZELATOR.

In his letter covering this communication the sender adds:

> Should this letter be given more consideration than the waste-basket, I trust you will not disclose my identity because of the serious annoyance it can cause. My knowledge of novenas is not one of personal experience but merely of observation, and the above is the impression some neighbors and others have given me.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

" Missioner " and " Vicar General " and others who read their interesting comments on the decline of parish missions in the July and September numbers of the REVIEW may be equally interested in hearing of the practice of at least one mission band, consisting of two monks of St. Procopius Abbey, Lisle, Illinois. At the beginning of each mission these Fathers invite the congregation to form, quite without individual publicity or external organization, a " penitents' group ". Each day the preacher assigns some work of mortification to be practised by those whose good will prompts them to assume membership in the group and to be offered by them for the success of the mission. *And the missioners themselves do the work they assign every day.* (As an example of what they assign, one of the practices is to take only bread and water at one meal on one day.)

The spiritual implication of this, united of course with simple, earnest preaching, are obvious. I do not think that the many pastors in the Middle and Southwest who have enjoyed the services of these monks would complain about the decline of missions.

VICARIUS COOPERATOR.

ANCIENT DEVOTION TO THE SACRED HEART.

To the Editor, THE ECCLESIASTICAL REVIEW.

In THE ECCLESIASTICAL REVIEW for July, page 78, Father Moynahan is quoted by Father Edwin Ryan as saying: " In the eleventh and twelfth centuries are found the first real traces of devotion to the Sacred Heart, and the Benedictine and Cistercian monasteries were responsible for its introduction."

That the Sacred Heart Devotion of the Benedictines of the eleventh and twelfth centuries must have been quite limited as to territory and practice seems evident from what Father Aloysius Mager, himself a Benedictine and professor of the University of Salzburg, writes in *Franziskanische Studien* of 1926, page 242, where he says: " Just when it was so very necessary (in the twelfth century) to grip the individual souls and to win them for a deeper faith in Christ, neither the Benedictines nor the Cistercians exercised the care of souls outside their abbey churches.

That the Sacred Heart Devotion of the Benedictine and Cistercian monasteries in the eleventh and twelfth centuries was quite restricted, moreover, as to its concept and understanding of the idea, seems to follow from the explanation given by Fr. Karl Richstaetter, S.J., author of the standard work on the devotion to the Sacred Heart, *The Illustrious Friends of the Sacred Heart of Jesus*, who in *Franziskanische Studien* of 1926, page 283, says: " The Sons of the Saint of Assisi, and first of all the German Franciscans, grasped most profoundly the idea of the Sacred Heart Devotion, and labored to propagate it in the language of the people." He also adds striking passages from the sermons of the renowned Franciscan preachers, Berthold of Regensburg, David of Augsburg, Henry of Hoexter, the Provincial Father Gerard of Regensburg, and others.

Regarding the lessons of the II Nocturn of the Sacred Heart Feast, ascribed to St. Bonaventure (+ 1274), Fr. Richstaetter writes: " Here *for the first time* we find expressed in close context all that is essential in the Sacred Heart Devotion (page 287); for, with great precision, the idea of the Sacred Heart Devotion stands out when it is said that the Heart was pierced with a lance ' in order that we, by means of the visible Wound, may recognize the invisible love. The exterior Wound of the Heart shows forth the love-wound of the Soul '." (Italics are the present writer's.)

Finally, the same author concludes: " If we compare the depth of thought concerning the Sacred Heart Devotion which German Franciscans produced during the Middle Ages with all the Sacred Heart texts produced anywhere outside of Germany and which up to this time have come to light, despite zealous search for precursors of St. Margaret Mary Alacoque, then the German Franciscans alone outdo all that till now has been found in other languages."

LEO KALMER, O.F.M.

Chicago, Illinois.

DEDICATION TO THE SACRED HEART.

To the Editor, THE ECCLESIASTICAL REVIEW.

Dr. Edwin Ryan's informative letter in the ECCLESIASTICAL REVIEW for July, page 78, amplifying Father Moynahan's article in the June number on "Ancient Devotion to the Sacred Heart," states: " Your readers will also be pleased to be reminded that at least two of the South American republics, Ecuador and Colombia, have been consecrated to the Sacred Heart."

It may be of interest to some of the Review readers to learn that, at a much more recent date, all the churches and religious institutions in the Ecclesiastical Province of New York were dedicated to the Most Sacred Heart of Jesus. The New York Province at that time included all of New England as well as the State of New York and New Jersey. The dedication of the Province to the Sacred Heart was "an act of reparation for the daily outrages and insults, the sacrileges and impieties, the indifferences and unbelief which so grievously afflict and wound this Divine Heart."

On November 15, 1873, all the Bishops of the Province signed a pastoral letter in which it was stated that:

"We have resolved, with the Divine assistance, to dedicate our respective dioceses, together with all their churches, religious houses, charitable and educational institutions, collectively and singly, to the Most Sacred Heart of Jesus. And we have appointed accordingly, the approaching feast of the Immaculate Conception, the great patronal feast of the Church in these United States, as the day on which this solemn act of consecration shall take place."

With the single difference that the Holy Father to-day enjoys personal and political freedom, whereas in 1873 Pope Pius IX was held in bondage, the state of the Church now is almost identical with her condition then, as witness the following paragraph from the Bishops' pastoral:

> "There is a moral darkness overspreading the earth. The light of Divine Faith, the only true light to guide our footsteps, has become obscured. In some places it is burning dimly, in others it is wholly or well-nigh extinguished. Yet men seem to 'love the darkness rather than the light, for their ways are evil.' They have risen in open revolt against God and against His Christ; against the supremacy of His dominion over the minds and consciences of individuals and of nations. The most essential truths of His revelation are rejected; the holiest mysteries of His religion are scoffed at and denied; the very life of Christianity is threatened. Irreligion, indifferentism, unbelief, with their attendant train of evils, abound on every side. As a consequence, or rather as a means to an end, the Church is persecuted. Her Supreme Pastor is held in bondage. Her bishops and priests, in certain portions of Europe, are forbidden the exercise of their rightful jurisdiction and authority over the members of their own flock; some are proscribed

and exiled; religious communities are despoiled of their property, driven from their homes, made subject to indignities and hardships the most cruel and unjust. Even the faithful laity are not spared. Although we, in our free and favored country, are happily protected from extreme trials such as these, still, as children of the Church, we are members of one body in Christ; and when one member suffers all the members suffer with it. Our sympathies therefore go out strongly and warmly to our struggling and afflicted brethren in other lands. Our prayers are for them as well as with them. Altogether we lift up our voices, saying, 'How long, O Lord, how long!' . . . Look around you, and what do you behold? Almost everywhere you see bishops and priests, religious men and women, holy servants of God, devout believers, both of high and low degree, coming together in pious confraternities, in associations of prayer, in pilgrimages; and all, as if moved by one common impulse, hastening to have recourse for succor and protection to the compassionate Heart of Jesus. . . . Let us hasten, then to this same Divine Heart, and we too "shall draw waters with joy from the fountains of the Saviour."

Does not the precarious condition of the Church in many parts of the world to-day call for a general rededication of our lives and religious activities to the Most Sacred Heart of Jesus?

TIMOTHY J. REARDON.

New York City.

RESTITUTION TO THE POOR.

To the Editor, THE ECCLESIASTICAL REVIEW.

In his solution of a case on page 628 of the June REVIEW, your moralist states: "We do not know of any author that permits restitution to the poor . . . so long as the rightful claimant to the restitution can be found."

Allow me to refer him to Telch, *Epitome of Moral*, 6th edition, 1924, De 7° Praecepto, N. 53, Pp. 171-2: "Restitutio gravis summae quae 1° pluribus dominis ablata est adeo ut singulis levis tantum materia restituenda sit (e. g. Si societas assecurationis privata laesa fuit) ex rationabili causa pauperibus (ideoque sibi quoque, si restituens pauper est) licite fieri potest, quia a levi obligatione excusat causa rationabilis. 2° Idem valet, si fisco vel publicae societati assecurationis vel communitati civili restituendum est."

PAUL I. WURSCH.

New York City.

Rejoinder.

The miniature volume cited by our correspondent scarcely ranks as a first-class manual; nor is its author among moral theologians of the first rank. Unfortunately, our own copy of the production has disappeared from our library, but we assume that the quotation from it by our correspondent is correct.

It will be noted that Telch permits restitution to the poor instead of to a society or organization " ex rationabili causa ". In the case of which we offered a solution in the June number of the ECCLESIASTICAL REVIEW, there appeared no " reasonable cause " for making this substitution. If it be suggested that the poverty of the children was itself a reasonable cause for making them, rather than the insurance company, the beneficiaries of the restitution, the reply is that on that theory any corporation having a fairly numerous membership could be deprived of restitution because there are always some poor persons to be found who " need the money ".

Waiving the consideration of " reasonable cause ", we have been unable to find any other author who is quite so generous to the poor in cases where a corporation is defrauded. For example, Lehmkuhl says flatly that when a community is injured, restitution must be made to it and that *per se* restitution to the poor will not suffice (Vol. I, No. 1020). If the statement quoted above from Telch were to be adopted generally, then one would never need to make restitution to, for example, a railroad company or the United States Steel Corporation, for the simple reason that any corporation like these would have so many members that no one of them would be gravely injured through failure of their company to obtain restitution. This is a palpably absurd rule. After all, the insurance company or any other corporation is a moral person and in that capacity has suffered the injury. The nearest approach to the position taken by Telch that I have been able to find is in the fifth volume, page 409, of the *Handbook of Moral Theology* by Koch-Preuss. After making the general statement, " if the money came from a private insurance company, restitution should be made to that company's treasury," the text goes on to say that in some such cases a charitable cause may be substituted. According to the text of Koch-Preuss, this is the opinion of Dr. Goepfert in his *Moraltheologie*. However, Dr. Goepfert qualifies this opinion by saying that " some hold it ". " Some " is pretty vague. At any rate, we prefer to cling to our view as stated above.

Even if it were permissible to substitute, in the case that we are discussing, the poor for the insurance company, the children of the man who has defrauded the company can scarcely qualify. In the first place, they are not poor in any genuine sense. Apparently they are too lazy to work. In the second place, we are impressed by the statement in Sabetti (*Theologia Moralis*, No. 448). Here is Sabetti's statement: " Nunquam autem possessor malae fidei aut damnificator injustus debitum retinere potest praetextu quolibet, etiam paupertatis; quia nemo ex malitia sua commodum reportare debet.—Cf. S. Thom. 2-2, q. 62, art. 5—S. Alphons. *Hom. Ap.* nn. 64, 67 et 69."

WHEN AND WHY DID THE CHURCH IMPOSE ABSTINENCE FROM FLESH-MEAT?

Qu. When did the Church begin to impose the obligation of abstinence on Friday? Just why is abstinence from meat prescribed?

Resp. The observance of Friday as a day of abstinence dates from at least the second century. Obviously, this day was chosen because it was on Friday that Christ died. At first, the observance was probably only a custom, but it soon became a law. In the beginning *fasting* was enjoined, but later only *abstinence* was prescribed. Doubtless one reason why meat specifically has been chosen as the object of abstinence is that this is the most nourishing food, and therefore abstention from this food is a most effective form of penance. Another reason is doubtless the fact that indulgence in flesh-meat tends to intensify man's carnal desires, so that abstinence is an aid to purity. In early times there was an idea prevailing in the East that meat and wine are impure things. The Church opposed the exaggerated application of this idea by the Manichaeans; but probably a reasonable application of it is one of the motives of the ecclesiastical legislation forbidding meat on certain days. (*Cath. Encyclopedia*, Abstinence; Villien, *History of the Commandments of the Church*, p. 301.)

OFFER OF RELICS OF SAINTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I kindy ask you to publish the following notice.

Pastors or religious houses desirous of having one of the following duly authenticated relics, responding to the patron of their church or religious community, may apply to the undersigned.

The relics in question were left by my sacristan, the late Joseph Frigerie, who made it his hobby in life to gather relics. Of any priest who applies, I ask in charity that he have five Masses said for the repose of the soul of the late Joseph Frigerie in particular and for the souls of all the faithful departed. I have no pecuniary interest whatsoever, but desire only to place the relics where they will be most appreciated.

FRANCIS RAMBOUTS,
Pastor, St. Francis Xavier Church,
Route 3, New Orleans, La.

Relics.

St. Andrew, Apostle; Blessed Angelus of Acria; St. Agatha, V.M.; St. Barbara, V.M.; St. Barnabas, Apostle; St. Bartholomew, Apostle; St. Benedict Joseph Labré; St. Bibiana, V.M.; St. Rita of Cascia, Widow; St. Blase, M.; St. Bridget, Widow; St. Camillus of Lellis; St. Catharine of Sienna; St. Columba, V.M.; St. Elizabeth, Queen-widow of Hungary; St. Elizabeth of Portugal; St. Dorothy, V.M.; St. Emerentiana, V.M.; St. Eulalia, V.M.; St. Felice, M.; St. Francis of Paula; St. Gabriel, C.P.; St. George, M.; St. Cecily, V.M.; St. Hilary, Bishop, Confessor and Doctor; St. Ignace, Ep.M.; St. James the Less, Apostle; St. Jerome, C.D.; St. John, Ap.Ev.; St. Ignace, M.; St. Just, Ep. Conf.; St. Margaret M. Alacoque, V.; St. Mark, Ev.; St. Matthew, Ap.Ev.; St. Pancratius, M.; St. Paul of the Cross; St. Praxedes, V.; St. Pudentiana, V.; St. Raymond Nonnatus; St. Regina, V.M.; St. Felicitas, M.; St. Anthony, of Padua; St. Roch, C.; St. Rose of Viterbo, V.; St. Simon, Apostle; St. Stephen, King of Hungary, C.; St. Stephen, M.; St. Thomas, Apostle; St. Valentine, M.; St. Teresa of the Child Jesus, V.

SUBSTITUTING THE LITTLE OFFICE FOR THE DAY'S OFFICE.

Qu. In respect of the privilege of substituting the Little Office for the Divine Office, many priests are asking just how long a journey constitutes in the canonical sense a " short trip "? Would you consider an hour's excusion in going to one's destination and an hour in returning by automobile a " short trip "?

Resp. Our inquirer undoubtedly refers to the privilege enjoyed by clerical members of the Catholic Near East Welfare Association. If so, there is no question of a " short trip ". The decree conceding the privilege (S. Con. Orientalis, 5 Dec. 1931) reads in part, " Sacerdotibus . . . conceditur . . . Facultas recitandi, loco Officii diei, Officium Parvum B. V. M.; . . . quoties iter peragunt."

No answer has been given to the question of how many miles constitute the " journey ". By granting this privilege the Holy See apparently intended a relaxation of the burden of the Divine Office.[1] The difficulty in making the journey and the time consumed, as well as distance, should be taken into consideration. A journey of forty miles by automobile would likely allow the use of this privilege. This opinion is based on the fact that such a journey would consume at least an hour, and an hour is a notable interference in the day's work. A shorter journey made under unusual circumstances and consuming an unusual length of time would also suffice.

It should be noted that the interpretation issued by the Association states that " merely going from one part of the city to another on a street car, or taking an extended walk, is not included under the heading of making a journey ".

NUMBER OF CANDLES AT AUXILIARY BISHOP'S MASS.

Qu. When an auxiliary bishop celebrates a Solemn Pontifical Mass should seven candles be lighted on the altar?

Resp. No. Six candles should be lighted. (*Caer. Ep.*, L. I. C. XII, N. 12) . Cf. *The Church Edifice and Its Appointments*, by H. E. Collins, Philadelphia, The Dolphin Press, 1936.

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[1] Ecclesiastical Review, XCVII (1937), 177.

Ecclesiastical Library Table

RECENT PHILOSOPHICAL LITERATURE.

This is a general interpretation of the philosophical literature reaching us in the past half year. Our emphasis is placed on general trends rather than on evaluation of particular books.

This summary has in mind the necessary and cultural needs of all priests on the firing-line, superbly educated gentlemen, who are meeting daily with our people who are thinking more and more. Professional scholastic philosophers and teachers have their outlets and inlets in other channels.

Philosophy marches on! Philosophical literature multiplies unbeknown to non-professional philosophers. The instinct of curiosity in the human mind insists on a search by all thinking men for an ultimate explanation of its experiences with itself and with extra-personal reality. At the end of its quest, dynamic thinking, whether or not it knows it or acknowledges it, meets Philosophy. The printed records of this fact are welcomed sometimes only by the philosopher and are detected by him alone.

Philosophy marches on! Philosophical literature increases through the data supplied by those who, in deliberate hatred of philosophy, are, through their revelation of new data, unconsciously helping it. Hatred of philosophy often provokes laboratory experiment and social experiment which proves the value of traditional philosophy. This literature is valuable.

Philosophy marches on! Philosophical literature trickles in from those who have not yet caught the spirit of real philosophical progress and who evidently think that the most solemn consideration to philosophical and world progress can be accomplished by the assimilation of the old Philosophy and the reiteration of it regardless of present needs and contemporary scientific discovery. The contributions of such minds are frequent, but they are not important—save to their students who need their non-progressive or reactionary texts for examinations.

Philosophy marches on! Philosophical literature filters in from many quarters conscious of the mission of philosophy to understand, to assimilate, to express, the old in the light of the new, dedicated to interpret the new in the light of the old but lacking in one important phase. No vision is manifest of the tremendous vistas opened up by scientists on the border line of philosophy. Many of our eager new scholastics, though willing to discover, have not found in the death valleys of their curiosity the sources of their philosophical wealth.

Philosophy marches on! The literature of philosophy shows that many thinking minds outside the scholastic field are searching for the truth, and are recording their investigations after more endeavor and with less success than our own folks who have ages of tradition behind them. Most of them are innocent of deliberate errors and mistakes and are worth reading because of their consecrated lives of devotion regulated by a system. Most of their contributions to philosophical literature are occasioned by the academic superstition that places literary production far above service load, teaching success, or ultimate personal influence as a credential for academic promotion.

Philosophy marches on! Philosophical literature of the last six months indicates that less attention is being paid among American scholastics to many of the discussions and traditional and often indissoluble questions of the schools, and more attention to the need of a united front on the basic problems that affect common thought and life. There is less squandering of man power and thinking power among neo-scholastics than at any time in this new world or the old world in the past.

Philosophy marches on! Philosophical literature, in this and in the old world, shows that philosophy is rendering a supreme service in establishing the continuity of learning. Valuable competition is being offered to American neo-scholastic philosophical scholarship in the plentiful results obtained by American and European scholars in their researches into the various phases of scholastic origins. In this connexion high praise must be conferred by philosophers on scholars in other fields like History, History of Philosophy, History of Science and to all others who help to emphasize the truth that the highest points in civilization were produced by scholastic thinking. Scholastic philosophical thought was the cause, rather than the by-product, of happy civilization.

Philosophy marches on! Non-philosophical literature on which scholastic philosophy must depend for its data is poured in on us. In this case scholastic philosophy often marched on blindly, not knowing the wealth of corroboration and the depth of investigation thrown into its lap by contemporary scientists in all fields. Sometimes it is unaware of the international driving-power of the Congregation of Studies in its efforts to create in philosophers a love of science, and in scientists a love of philosophy.

Philosophy marches on! It is infiltrating more and more into the ranks of womanhood. It is destroying a general myth that the female mind is incapable of the close reasoning demanded by philosophy. It is wiping out, in scholastic circles, the unfounded presumption that only men, and priests, are capable of teaching philosophy. It is leading a select corps of women, lay and religious, into preparation for philosophical teaching which one may predict will shoot straight to the modern female collegiate mind and will produce a wealth of philosophical literature from a new point of view.

Philosophy marches on! It has depended in non-scholastic ranks on the layman. Now in the advance of scholastic philosophy, the layman, Catholic and non-Catholic, happily and successfully vies with the priest as the champion of the *philosophia perennis*.

Philosophy marches on! It is not the duty of this comment to serve as prophet, but a prophecy in view of current literature may be pardonable. The tendencies of modern firing-line thought is to seek the philosophical. While little literature has as yet emerged from this tendency, it is well known that the mind of the educated Catholic and non-Catholic is basically philosophical. As a pioneer in this movement I refrain from evaluation of its merits. But the fact is that the success of the advanced education of the laity in philosophy is an indication of the need of philosophical literature in this field.

Philosophy marches on! The idea of the Holy See on one phase of philosophical development is evident. There can be no philosophical training and consequently no philosophical progress except through men who are familiar with Biology, Experimental Psychology, Physics, Mathematics, Chemistry, Anthropology, Latin and Greek. This is an ideal that is insisted upon by the Sacred Congregation of Studies, which is woven through the approved statutes of Pontifical universities, which meets with the whole-hearted and unanticipated approval of

American non-Catholic educators and which will revolutionize and advance the courses of studies in every Catholic educational institution in the United States.

Philosophy marches on! Its literature may be behind the demands of the Holy See. But so was the scholastic philosophical literature that followed the injunctions of Leo XIII. Then there were commentaries and text books, when driving-power and originality were needed. Now there is need for both driving-power for reactionaries and control for radicals, both of which are found in the philosophy of scholasticism, and the beginnings of which conservative but progressive philosophy, though scanty, are emerging.

Philosophy, its professional literature and the sources which it must tap—all these march on. In cycles? By rhythms? By periodical lineal successions? Who yet knows enough to say? But scholastic and non-scholastic philosophy and their mutually helpful literature march on in company with the scientific data which they cover and which they must interpret and direct.

Philosophy good and bad can be found everywhere in contemporary literature. It marches on under a myriad masks. It hides beneath science. It lurks beneath the drama, and it hides as prompter behind the movie screen. It plays unknown and has secret trysts even with members of families of scholars who contest openly about it. It walks unknown with the man in the street and through him manifests its vitality. In all literature reflecting these institutions can recent philosophical literature be discovered just as unto all of them must correct philosophy be whisked.

These assertions are merely the deeper philosophical interpretation of recent philosophical literature found within and outside professional philosophical writing.

General sources that conceal and confirm and contradict new scholasticism are found in *The Source of Civilization*,[1] by Gerald Heard. He has developed this last of a triology into a connexion that man must reach into the subconscious by a deliberate method common to oriental pacifistic mysticism. He stimulates thought.

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[1] Harper Bros.

Biology,[2] by U. A. Hauber and M. Ellen O'Hanlon, is a needed playground for philosophers. It should not be called a Catholic biology any more than the heart of a Catholic identical twin should be called Catholic different from her sister. The authors find a place for God, the Creator, in evolution and in scientific texts.

There seems to be a rest period in the publication of texts in philosophy, even though the greatest question in neo-scholastic circles is the question of texts graded to the levels on which philosophy must be taught. We hope this lull is due to the fact that our teachers are studying the reasons why so many of our texts are failures, and are discovering that they either fade out on the basic principles of philosophy in their eagerness to make contact with science, or ignore science in their efforts to present scholasticism, or some school of scholasticism pure and undefiled.

For those preparing for theology, Angelo M. Pirrata, O.P., in his *Summa Philosophiae Aristotelico-Thomisticae*,[3] has given the second volume of a great text which could be considered seriously if it were more open-minded and more considerate of non-Thomistic endeavors to find the truth. It is splendid amidst mediocrity of texts. Joseph Gredt, O.S.B., in his *Elementa Philosophiae Aristotelico-Thomisticae*,[4] presents another and revised edition of a synthesis that is on a dead level with the international purposes of the Church. His Latin is ponderous, but almost any Latin is too difficult for most of our students. The idea that one must prove his Americanism and demonstrate his knowledge of philosophy by a repudiation of Latin and syllogisms is fading out of the picture in American philosophy. One will know the heart of scholasticism if he knows what J. J. Colligan, S.J., in his *Cosmology*,[5] aims to help the philosophers to keep in touch with the physical world. In this work he is not deep enough, broad enough. His method of printing his text will be valuable to those teachers who will not allow their students to be satisfied with general statements, few proofs and no difficulties in Cosmology.

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[2] F. S. Crofts & Co.

[3] Marietti, Rome, 1936.

[4] Herder, Freiburg i B. 1937.

[5] Fordham Univ. Press.

Logic and Criteriology are met racing to the forefront in recent philosophical literature. Various phases of Metaphysics, however, are asking for attention.

The Well of English,[6] by Blanche Mary Kelly, is an endeavor to show how English literature has been influenced by Catholic religion and incidentally by scholastic philosophy. Her discoveries, especially about English literature during the eras of Puritanism, rationalism and positivism, are indicative of the power of sound philosophy to survive even under severest persecution or crass neglect.

Art and Prudence,[7] by Mortimer J. Adler, while called "a study in practical Philosophy," is really an application to the motion pictures of the teaching of St. Thomas Aquinas on the virtues of prudence and art. Plato and Aristotle come in for no little attention also, but the emphasis is on St. Thomas, of whom Dr. Adler is a most enthusiastic non-Catholic protagonist. He is representative of a growing group of non-Catholic and non-Christian laymen in American university centers who are making a thorough study of the text of the Angelic Doctor, and from whom a wealth of philosophical literature may be expected. In the first three sections of this book Dr. Adler gives a résumé of the philosophy of science, prudence and art which is of real value to every scholastic philosopher. The philosopher will also be interested in the study of democracy in which St. Thomas and Dewey are shown too much in common. From many points of view this is an epoch-making book.

Another interesting contribution to the philosophy of the beautiful is *The Majority Report on Art*,[8] by Graham Carey. The volume is concerned mainly with artistic creation and treats it from these points of view. Art is making things well; Beauty is not transferable: Four Causes are involved in things that are made. While the author labors under limitations in his grasp and interpretation of metaphysics, he has an inspiring vision of the ability of the four causes to direct and interpret art.

Schonhert,[9] by Theodor Haecker, is a notable contribution to esthetics, and it is to be hoped that it will appear soon in English.

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[6] Harper Bros., New York.

[7] Longmans, Green & Co., New York.

[8] John Stevens, Newport, R. I.

[9] Verlag Jakob Hegner, Leipzig.

It is worth translating. It is comprehensive as well as profound and does well in analyzing the psychology and metaphysics of the esthetic.

Realization,[10] by Hugh McCarron, S.J., is a philosophy of poetry. It is a delight to have a contribution like this from one who is as familiar with the poets as he is with the philosophers. The philosopher will be interested in Father McCarron's magnetic analysis of poetic experience and in his evaluation of "realization," "vision" and "inauguration" as possible explanations. To compare his findings with those of Maritain, Gilby, Abbé Bremond and Callahan will be an interesting study.

Some day, someone will write a philosophy of philosophy, and he will give an explanation of the recurrent cycles of philosophical literature. Why do certain philosophical disciplines have waves of development periodically, and why do other phases of philosophical endeavor attract little interest and produce little literature for short or long spells? With what economic, social, educational and religious movements are these philosophical rhythms correlated? The answers will demand a new kind of philosopher or philosopher of philosophical history. Certainly the current cycle is revolving round the esthetic and a few other philosophical questions.

While esthetics ranks high in productivity in our list, the score of general metaphysics is low.

Du Consentement à l'être,[11] by Aime Forest, is a worth-while book coming from the collection *Philosophie de l'esprit*. Dr. Forest, like the better known Maritain and Gilson, is a Catholic layman through whom philosophy has profited in the past and will profit in the future. His chevrons were won through his brochure *Saint Thomas d'Aquin*, his exceptional contribution on "La Structure Metaphysique du Concret selon Saint Thomas d'Aqin". This volume is basically but not professionally scholastic and Thomistic. The author is brilliant in his opening chapter in which he analyzes the duties of philosophy to the universal and to the concrete. The second chapter shows that Dr. Forest understands the predicament of French Idealists like Brumshvieg, Hamelin, Lachelier and Langeau. The author's common sense asks that Idealism surrender to reality. The explanation of the crushing unity of the world is not found in universal concepts but in the relation of singular contingent reality to the Absolute, a relation not only of analogy but of unity. Dr. Forest has blazed a trail. He opens up a vista for advanced research. He is commanding in his presentation of the Thomistic idea of analogy, the subject which is widely mooted in European philosophical circles, and which we think American new scholastics will eventually solve. This prophecy is based on the knowledge that no other people know so much and are learning so much about nature, no other intellects can know more about God, and no other higher philosophic training is in the direction of teachers. They are free from paralyzing old-world discussions. They are, with a few exceptions, determined that scholasticism must present a united front against the enemies of truth, against the representatives of scholastic sects who lost sight of basic problems in their fury to represent their apostles against the historicians who think only the old is good and true, against the " novarians " who think that originality is verity.

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[10] Sheed and Ward.

[11] Montaigne, Paris.

Psychologists of many varieties have given us valuable contributions for this stretch of duty. *The Human Machine*,[12] by John Yerbury Dent, an eminent English physician. He directs philosophers when he lists the biological facts which could be presented only by a mind that sneaks from the empirical to the philosophical. To read this book will enable one to see how medicine can be incomplete without the direction of philosophy. Here is a notable illustration of the wisdom of the Holy See in its determination that philosophy and science shall be reached through the mutual convocations of its highest representatives.

General Psychology,[13] by Robert Edward Brennan, O.P., marks a new era in collegiate teaching of this subject and represents one of the most painstaking efforts of an author to present science in terms of philosophy and philosophy of mind in terms of science. Nothing like this book has been presented for generations. Scholars who will improve on it will be obligated to Dr. Brennan for his suggestions and for his method. Empirical psychologists have little fault to find with this work.

[12] Alfred A. Knopf.

[13] The Macmillan Co., N. Y.

Thomists can find few grounds for disputing his interpretations. It is one of the outstanding books of this period.

Nature and Mind [14] is a group of selected essays of Professor Frederick J. E. Woodbridge, on the occasion of his seventieth birthday. Amherst, Columbia, and Minnesota have known his services as a philosopher. He relies on Aristotle, Spinoza, Locke and Santayana in the formulation of his philosophical creed. He knows that consciousness and personality are not yet explained by psychology, and their evolution is the death warrant of idealism.

Anthropology,[15] by Alexander Goldenweiser, gives the follower of the Papal interest in Anthropology and Ethnology something to think about. He is an evolutionist and a naturalist, but his data will help clearer thinkers with sounder philsophy.

Psychology and Modern Problems,[16] edited by J. A. Hadfield, comprises series of seven lectures delivered at the Institute of Medical Psychology, London. They deal with social problems bearing on nation, race and family and in the background is a wealth of philosophy and sociology.

This Creature Man,[17] by James Francis Barrett, is both a Christian Anthropology and an introduction to the study of psychology. The first part deals with the human body and the second with the soul. It should help our Catholic students especially to understand the problems of environment and social relations.

Morals and Marriage,[18] by T. G. Wayne, is " the Catholic background to sex ". It presents succinctly the force of the moral virtues in married life, the place of love and sex in the divine plan, and abuses of love in the married state.

Analysis of the Problem of War,[19] by Clyde Eagleton, exposes the futility of many of our contemporary peace movements. The author believes the only solution for the war problem lies in a society of nations backed by physical sanction.

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[14] Columbia University Press, N. Y.

[15] F. S. Crofts & Co.

[16] Longmans, Green & Co., London.

[17] The Bruce Publishing Co.

[18] Longmans, Green & Co., London.

[19] The Ronald Press Co.

The Third Morality,[20] by Gerald Heard, is first of all a protest against what he calls morality based on anthropomorphism, and morality based on mechanomorphism. In the second part of the book the author attempts to build a third morality on the world picture being unveiled by contemporary science. One is bewildered by the inconsistencies of his criticisms and fascinated by his reliance on contemplation in the third morality.

Causation, Freedom and Determinism,[21] by Mortimer Taube, is a study of free will from the viewpoint of Psychology, and is especially valuable in its interpretation of the development of modern, scientific determinism.

Le Probleme du Mal d'après Saint Augustin,[22] by Regis Jolivet, is a reprint of a contribution to the Archives de Philosophie. As usual Dr. Jolivet is clear and concise.

An Interpretation of Christian Ethics,[23] by Reinhold Niebuhr, is an indictment of the ethical teachings of " Liberal Christianity " and of " Orthodox Christianity," neither one of which the author understands. Orthodox Christianity is unable to help the world because of its " Sacramentalism," its " pessimism " and its " acosmism ". His is a point of view that must be considered by the social philosophers of the new-scholasticism.

Liberty: Its Uses and Abuses,[24] Vol. II, by Ignatius Cox, S.J., is the application of the ethical principles of the first volume to personal, social and international problems. The author is clear and very helpful on the problems of eugenic sterilization, abortion, contraception, communism, collective bargaining and wages.

Interracial Justice,[25] by John La Farge, S.J., is a dispassionate, temperate but irresistible plea for justice for the negro. His sound philosophy and his appreciation of negro psychology make this volume indispensable for the solution of the problem of which our people are becoming increasingly aware.

The Tenth Man,[26] by Edward F. Murphy, is also a contribution to the solution of the negro problem by an expert. No more stirring appeal has been written.

[20] Cassell.

[21] Allen and Unwin.

[22] Beauchesne.

[23] Student Christian Movement Press.

[24] Fordham University Press.

[25] The America Press.

[26] The Dolphin Press.

The Church and Civilization,[27] by Albert Muntsch, S.J., is a splendid presentation of the civilizing influence of Christian religion. In a calm and scholarly manner and with a wealth of solid facts Father Muntsch discusses civilization, social control, social action, social peace, social progress, democracy, education, and other problems basic in social philosophy.

Social Message of the New Testament,[28] by H. Schumacher, D.D., comes as an angel of light at this time. The author is a biblical expert, and the social interpretation of Christ's message is safe in his hands. He will serve as a sound norm for the increasing tendency to find ultimate solutions for social and economic problems in the gospels and epistles.

The Source of Civilization,[29] by Gerald Heard, is a quasi-philosophical attempt to protect us against the factors eroding civilization. Idealistic in some places, pantheistic in others, it is evolutionary throughout.

The Future of Bolshevism,[30] by Herbert Read, is a curiosity. The esthetic impulse in man is one of his most important, but it has been surpassed in history especially by religion in the middle ages. Its hope of freedom is under Communism.

The Philosophy of Fascism,[32] by Mario Palmeri, is dedicated to American youth. It is not likely to attract them. The author attempts successfully a synthesis of the political philosophy of prominent fascist theorists. His work will be helpful to scholastics seeking a knowledge of this new political thinking.

Mind and Mystery,[33] by C. J. Eustace, is an unusual volume by a layman who is too meek about his ability to propose Catholic truth in simple and clear language. He deals with the dignity, value, scope and use of intelligence. He shows how the use of reason leads, with God's help, to the knowledge of mystery. In this development, metaphysics, revelation, faith, prayer, contemplation and the Gift of Wisdom play important parts.

God and the Modern Mind,[34] by Hubert S. Box, gives a brilliant presentation of contemporary thought in the philosophy of religion and a satisfactory synthesis of Thomistic teaching in this field. The contrasts are striking and suggest many avenues for more searching investigation.

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[27] The Bruce Publishing Co.

[28] The Bruce Publishing Co.

[29] Harper & Brothers.

[30] Sheed and Ward.

[31] The Macmillan Co.

[32] The Dante Alighieri Society, Chicago.

[33] Longmans, Green & Co.

[34] S. P. C. K. London.

The Recovery of Ideals,[35] by Georgia Harkness, is an appeal to a " lost generation," through an empirical approach to religion and morals. She is a welcome enemy of materialism, cynicism and despair, but the scholastic will have little patience with her vagueness and inconsistency.

Europe in the Middle Ages,[36] by Warren O. Ault, enters the field of medieval history as a revised text book. He will help the teacher of scholastic philosophy and the teacher of the history of philosophy. Emphasis on the historical setting is imperative in contemporary teaching of philosophy. But in this, as in most studies of the middle ages not inspired by Catholic sympathies, the supernatural and religious drive behind medieval institutions is neglected.

IGNATIUS SMITH, O.P.

The Catholic University of America.

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[35] Chas. Scribners, N. Y.

[36] Heath & Co.

Book Reviews

AN EIGHT DAYS RETREAT FOR RELIGIOUS. By the Reverend Henry A. Gabriel, S.J. P. J. Kenedy & Sons, New York City. 1937. Pp. 422. Price, $2.50.

This retreat manual is intended primarily for those religious who cannot make their retreat with the other members of the community. It serves as director and retreat master. But like most works of the same nature it may be used with profit for daily spiritual reading and meditation. Perhaps it is to be recommended particularly for meditation, since the author has a separate and individual meditation for each day. The retreatant will find here a variety of subjects—death, sin, Mass, Eucharist, devotion to Our Blessed Mother, humility, perseverance—each treated with the purpose of improving the spiritual life of the religious. In a word, the book is a a practical and suggestive collection of meditations and conferences upon the religious vocation and the religious life.

The author models his retreat upon the *Exercises* of St. Ignatius. He maintains that, whilst it " would be unwarranted to claim much originality " for what has been written, it is " by no means a mere compilation from the various commentaries upon the Spiritual Exercises". This is true. The reader does not receive the impression of a merely conventional repetition of beautiful but stereotyped commentaries, newly dressed or merely repeated. One soon discovers there is personal reflexion and meditation here; there is distinctive and individual style of expression and there is well-written and readable prose in composition. His method is to suggest rather than to impose; he invites the reader to enter into discussion; he provokes thought and thus avoids the pitfalls of those who force the reader into a merely receptive mood. He achieves by this method the end of all retreats—to recall the retreatant from his ordinary life and to move him to aspire to a higher union with God.

One may say that the director has won success when he can raise those to whom he talks from their unconscious thoughtlessness, which more than anything else tends to lower the standard of religious life and results in unnoticed lowering of spiritual standards and relaxing of the effort to grow in grace. The routine life of religious communities is conducive to these faults. The director therefore should strive to correct them and to propose resolutions which will avoid in the future the failings of the past. This is the sole aim of Father Gabriel in his *Retreat*. He has accomplished his purpose well.

THE PRIEST. A Retreat for Parish Priests. By Abbé Planus. Translated by the Rev. John L. Zoph. Preface by the Most Reverend J. Mitty, D.D. Benziger Brothers, New York City. 1937. Pp. x+310.

In his preface to *The Priest*, Archbishop Mitty tells us that Father Zoph has done his fellow priests a service in giving to them this adapted translation of the retreat of Abbé Planus. We heartily agree. It is a service which priests will appreciate, for it places at their disposal excellent material not merely for the annual retreat but also for their daily spiritual reading and meditation. With slight adaptation it may also be used as sermon matter for the laity.

The parish clergy in particular will take delight in reading the personal reflexions and helpful suggestions of one who for over a quarter of a century was closely associated with the diocesan clergy of France and who preached some sixty retreats to priests engaged in parish work. He is well fitted to understand the problems peculiar to their life and to grasp the difficulties which threaten their spiritual life. The eminent success he won in his retreats testifies that he has found a way in which the parish priest may solidify his virtue and progress in holiness, despite the numerous tasks and calls upon his time.

The sole purpose of *The Priest* is to aid priests to attain the holiness demanded by their vocation. The inspiration and the exemplar of all priestly virtues is Christ, the great High Priest. To Him priests must look for the model upon which they are to pattern their lives, both in the active work of the ministry and in their own spiritual life. Chief among these virtues are zeal for souls and an active and deep charity which extends to the Master, His Mother and the portion of the flock over which the priest exercises a vicarious care. Only by constant and continual development of these virtues can the priest hope to obtain success in his ministry and to garner the fruit he was appointed to cultivate. The rules which the Abbé prescribes are simple: abide in Christ by freedom from sin; daily live the life of Christ within and without, that you may be conformed to the image of His Son; maintain always a high standard of life. The priests who follow these directions will, the Abbé promises, attain to " that glorious resemblance between Christ and yourselves which is the supreme law of your vocation ".

There is little that is new or startling in the titles of the subjects treated. One may find the same table of contents in any standard book on retreat conferences. The development of the topics, howver, is personal, direct and forceful, and carries with it the power of convincing the reader. Perhaps there is a lack of imagination and of life as one reads the sermons from the cold pages of a book, for, the printed page cannot communicate the author's lively delivery or the fire which animates his speech. Despite this, priests and seminarians who read *The Priest* are likely to experience a renewal of fervor and resolution. When all has been said, that is the goal of all retreats.

CHAPLAIN SERVICE IN A MENTAL HOSPITAL. By John J. Humensky, S.T.D., Ph.D. Washington: The Catholic University of America. 1937. Price, $2.00.

In this monograph Doctor Humensky makes an attempt to evaluate pastoral service to mental patients in terms of therapeutic and religious progress. It is a pioneer study and as such deserves careful consideration. With mental disease on the increase and the possibility that one out of every twenty-seven persons will spend some time in a mental hospital, the problem demands attention. These figures do not even consider the large number of neurotic persons who, while they are able to carry on in their daily work, are nevertheless being rendered inefficient and ill by the various neuroses. Such illnesses are capable of breaking up marriages and alienating families, and the priest who would be at his best in handling such situations should understand the various afflictions of the mind and nervous system.

Father Humensky places the patients visited in three groups: 1. the group which has moral conflicts. Group 2. contained persons " whose interest or experiences in the field of religion were abnormal and symptomatic of their illness," and group 3. included patients who displayed no religious coloring in their illness. Upon fairly and conservatively examining his results he found that not a few of the patients reacted favorably to the attentions of the chaplains. The best results were obtained in the first two groups.

Studies of this kind, and indeed work of this type, can only be carried on by very close coöperation between the chaplain and the medical staffs. In many cases the work proves beneficial for all concerned. A great deal depends upon the personality of the chaplain and, if one reads between the lines of this monograph, definite evidences of this are found. The material is interesting and well written, though one sometimes has the impression that some of the detail could have been spared. The chaplain's observations and conversations with the patient are dated and interspersed with the physician's comments, which are copied from the charts.

The study should prove to many people that the reasons underlying some of the actions of the patients are rooted in disease. The patient does not act thus because he is pernicious but rather because he is ill. Father Humensky chronicles the failures as well as the successes and is objective in his conclusions. While some of the results might seem to be discouraging, the problems remain nevertheless, and we cannot solve them by closing our eyes to such things.

There should be no question of a conflict with science here. Both doctor and priest are working for the same end, namely the return of the patient to health. If the criticism be leveled at the priest that he is only treating the patient's symptoms with no regard for the underlying cause, so also can it be leveled at the physician at the present time, for the causes of the functional psychoses are not understood.

The monograph is timely and well done and we hope it is but a forerunner of much work of this type. The preface is written by Dr. Rosco Hall and the paper contains a good bibliography. There is a place for an "Apostolate to Mental Patients ".

LITURGICAL EDUCATION. By Dr. Linus Bopp. Translated by Albert P. Schinberg. The Bruce Publishing Co., Milwaukee. 1937. Pp. 147.

We are witnesses to a recrudescence of interest in the liturgy of the Church: not in the narrow sense of the Eastern Rites who restrict this term to the Mass (the Liturgy par excellence), but in the broader sense, as the complexus of all the ceremonies incident to the Mass and the administration of the sacraments in the Roman rite. Neither is this interest merely academic, confining itself to those who perform the ceremonies: nor in intensified instruction to our seminarists; but rather with the object in view of making the liturgy familiar and intelligible to the laity. Why should it not be so? They are intimately concerned in it—*Sacramenta propter homines*—and the Mass is not the action of the priest alone, but of priest and people together. Criticism is leveled against us that our ceremonies are carried out in a " dead " language, and that our whole ritual is unintelligible to our people. The current movement aims to refute that objection by making the liturgy familiar not only as regards its language, but also as regards its history and meaning. Naturally such a movement has stimulated students and scholars to a deeper exploration of the Church's actions and produced monographs on many aspects of this branch of the sacred sciences.

In *Liturgical Education* Dr. Bopp analyzes the liturgy and draws from it the fundamental principles of effective teaching. He then indicates the application of these principles in catechetical instruction. " It is true, the primary purpose of the liturgy is not the education of man, but the giving of glory to God. It seeks to serve God. Its chief object is divine service; but secondarily, the liturgy assumes the task of forming man, and it does so as a means to an end."

There is no doubt of the effectiveness of such teaching. Modern pedagogy with its projects and " learning-by-doing " methods is employing the same principles. Neither is it a new thought to base religion teaching on the liturgy, finding therein the exemplification of the truths taught in the class room. The late Dr. Thomas Shields of the Catholic University of America builded his system of religious training around the Church's liturgy, and some of the most striking and beautiful passages in his *Philosophy of Education* are those in which he describes the liturgy of the sacraments and the lessons to be drawn from them. To these obvious lessons Dr. Bopp adds the less evident ones concerning some modern problems: for example, education for peace, education of labor, for proper social conduct. "And the fact that the liturgy does not present itself to us as a formal exposition, but permits us to find its teachings by ourselves, increases its educational value. . . . It is a continuation school: that is, for adults, too, and fosters the training and development of grown people until they sink in their graves."

The principles and formulae suggested toward education about the liturgy are all practical: the environment in which the child—or adult—finds himself must be utilized; a return made to the effective employment of the press and literature, not to describe the liturgy so much as to stimulate thought concerning its inmost meaning and properly to exemplify in our own lives the lessons it teaches. Such education—if not begun at home—must be supplemented by parental instruction, which presupposes parental knowledge of the meanings of the liturgy and the ability to answer childhood's eternal " Why? " Such instructions can be given on the principal feasts of the year, when First Holy Communion is to be administered solemnly, on the occasion of the Bishop's Visitation, etc., but they should form a staple part of the year's instructions that the faithful may be able to give a reason for their belief and practice.

" The Liturgy of the Catholic Church is a precious possession; it must be given a special place in the education and training of our youth; for if it is the purpose of education to train man to an independent achievement of his final and highest end; if education has as its object to make man good and better, to enable him to ascend to higher levels of existence and acquire new strength constantly; if in our day of material poverty for so many it is imperative that man be made rich in spiritual things and happy in their possession, then the Liturgy must be accorded its rightful place in the education of our boys and girls."

The book is principally intended for those whose blessed task it is to direct the steps of others in the ways of God, and a careful study will be repaid by many suggestions to lighten that task.

WHERE DWELLEST THOU? By Rev. Fr. James, O.M.Cap., Ph.D. St. Louis Mo.: B. Herder and Co. Pp. 183.

The author of this little volume on the inner life is already well known to readers of modern mystical literature and philosophy. A true follower of St. Francis he is here, as in his philosophy, a disciple of St. Thomas Aquinas. His theme, established by appeal to many spiritual authorities, is that we are not conscious of the reality of God and things of the spirit because we have been seeking God without and not within our hearts. The author of *The Desire of God in the Philosophy of St. Thomas* would apply to everyday spiritual life a measure of that treatise's profound philosophical inquiry. With the true mystic's approach he would urge more ' looking in ', to counteract our excessive tendency to ' look out '. Yet this is not to give any support to that pseudo-mysticism which would eschew all external guide. Indeed as St. Thomas interprets Christ's counsel to the Samaritan woman that those who worship God as a spirit must worship Him in ' spirit and truth ' we are to understand that there is no true worship in " spirit " which is not built on and guided by a faith in the " truth " of His Church.

Here then is the story of the growth of this inner life of the soul as St. Francis Assisi envisioned it, as St. Bonaventure and St. Thomas interpret the vision, as grace feeds it and love fires it—an exciting adventure as one who is himself steeped in the thought and the literature sees it. It is a very solid treatment of the most important of themes, with no decision that is not based on the authority of Christ and the great masters of the spiritual life. We liked particularly the author's insistence that there can be no true and lasting apostolate, no sound Catholic action, that is not founded upon an equally sound inner life of the spirit.

THE HEAVENLY WISDOM OF THE SAINTS. By Alexander Zychlinski. Translation by a Sister of the Resurrection. St. Anthony Guild Press, Paterson, N. J. 1937. Pp. 157.

The cover of this book informs us that the author is professor of Theology in the Seminary of Posen, and that he is a renowned retreat master and a writer on the spiritual life. His object in this work under review is to supply a guide for those anxious to be spiritual but who " know neither where to begin, how to proceed nor how to formulate a definite and clear plan for the carrying on of interior labor." He sets forth, therefore, an analysis of the spiritual life.

Interior labor is the destruction of the " ego ", the struggling through prayer and self-denial for the acquisition of humility. Since the interior life is our deification through the operation of the Holy Ghost, the author gives a valuable presentation of the life of the Trinity and of the difference between the Holy Ghost and grace. Then he leads to the idea of the accomplishment of God's will. There is also an explanation of the infused virtue of charity, of the divine purifications of the soul and finally a description of the prayer of lively faith or contemplation.

A characteristic of *The Heavenly Wisdom of the Saints* is its solidity and theological background. It is especially adapted to those who have gone into the concept of the mystical body. In this it differs from the Ignatian method. While professing to be for those who do not know where to begin, the present work is more adapted to those who have had some experience in the spiritual life. It does not meet the needs of ordinary people as do the books of Father McSorley. The author has relied often on that wise and prudent writer, St. Teresa, and on St. John of the Cross: yet he has not written for mystics. He avoids the danger of over-emphasis on self by quoting with good effect from St. Teresa: " God's love for human beings is so intense that He measures our love for Him according to the love we cherish toward our fellow-creatures."

L'HUMANISME CHRETIEN. By Eugene Masure. Paris Gabriel Beauchesne & ses Fils. 1937. Pp. 330.

Humanism as a philosophy affirms the self-sufficiency of man; Catholicism while not denying the natural teaches that grace is necessary for man to reach his ultimate supernatural end. In this work Father Masure asks if a Catholic can be a humanist, and what Christian humanism is?

The work falls into two parts: the first dealing with the doctrinal solution, the second with the various attitudes of humanism.

In the first part the author evolves a splendid piece of speculative moral. He treats human nature, original sin, the two orders, the limits of the natural powers of men, and solves the question in the chapter entitled " Le Chemin de Liaison ". In all this he shows an admirable knowledge of the Angelic Doctor's teaching. In the chapter above mentioned he uses the parable of the Prodigal Son to illustrate the perfect synthesis of Christian humanism with telling effect.

Grace presupposes nature. Too often in treating the two orders, scholars have not stressed the truth that, although these are two distinct orders, they are not separable. In that point lies the error of closed humanism. The means cannot become the end. The provisional cannot satisfy man created to the image and likeness of God.

By Christian humanism Father Masure means the natural unity of humanism and Catholicism, in which the former seeks outside itself for those of its desires which surpass its means. Such a unity is not only possible, it is necessary. Nor does the author neglect to show the importance of original sin in speaking of humanism. The denial of this historical fact has been the downfall of many humanistic systems.

The second part of the book is a treatise in psychology touching metaphysics. Especially enlightening is the chapter on the metaphysics and psychology of prayer. The author writes of the concept, symbolism, art, the discovery of the existence of God, in this second part.

Formerly the question of humanism was confined mainly to the field of literature. Today it has found its way into philosophy, sociology, and politics. The systems of thought in politics today, to take a familiar example, Communism, Fascism, National Socialism, all attempt to solve the riddle for man. Communism proclaims the equality of man to destroy him; Fascism and National Socialism swallow him in the maw of the totalitarian state. To affirm man alone, is to deny God and finally to deny man.

This work is a scholarly attempt to point the way to the only solution, the true one. Christianity possesses the transcendence over time and space that makes it adaptable to any civilization. The book reprints articles Father Masure has written for Continental reviews over a period of fifteen years. It lacks, however, an adequate treatment of the Thomistic teaching on habits, which treatise is essential to the understanding of grace, virtue, and original sin. An index would improve a work so rich in footnotes as this one.

The book however is a good bit of speculative moral written for the world of today, and in a " practico-practical age " it is refreshing to see such a work appear. It merits the attention of the scholar and anyone who is seeking the answer to the problem of man's quest for happiness.

Book Notes

What is the true Roman pronunciation of Latin, as it is required by the Holy See in speaking or singing the liturgy in public divine services? This question is admirably answered in *The Correct Pronunciation of Latin according to Roman Usage.* (The St. Gregory Guild, Inc., 1705 Rittenhouse Square, Philadelphia, Pa.) It is a brochure of 48 pages, written by the Reverend Michael de Angelis, C.R.M., Ph.D., and edited by Nicola A. Montani, of Philadelphia. The texts of the Ordinary of the Mass, Requiem Mass, Responses at Mass, Benediction Hymns and Hymns in honor of the Blessed Virgin are given phonetically. The rules for the pronunciation of vowels, consecutive vowels, double vowels, diphthongs, with their exceptions, are stated and exemplified. An ingenious use of capital letters marks the accented syllables, and some practical suggestions for reciting the Office close this most useful manual. (Price, seventy-five cents).

The Institutum Divi Thomae, graduate school of scientific research of The Athenaeum of Ohio, which was founded by Archbishop McNicholas of Cincinnati in 1935, has just issued the first number of its *Studies.* The Editor of this new scientific quarterly is the Reverend Cletus A. Miller and the Director of the Institutum is Doctor George Sperti, who is also a member of the Pontifical Academy of Sciences. The contents of this initial number of *Studies* are well-written reports of the scientific researches made by the students of The Athenaeum of Ohio. The group of members of the school is select and limited and most of their time is given over to work in laboratory. Nine biological papers are published in the 135 pages of the present issue of the *Studies.* They are highly technical and are accompanied by tables and diagrams. It is confidently predicted that, under the inspiration of its illustrious Director, the Institutum will develop a corps of competent Catholic scientists and stimulate original investigations into the phenomena of nature. In this expectation the REVIEW hails this new and promising publication. (Yearly subscription, $2.00.)

The Very Reverend W. J. Doheny, C.S.C., J.C.D., recently appointed Superior of Holy Cross College, Catholic University of America, is the author of *Canonical Procedure in Matrimonial Cases.* It is the first complete commentary to deal with the new canonical legislation affecting matrimonial courts. The preface of the book is written by His Excellency, the Most Reverend Filippo Bernardini, Nuncio to Switzerland and formerly Dean of the School of Canon Law at the Catholic University. A review of this work will shortly appear in our pages. Doctor Doheny has been authorized by a recent Papal Instruction to act as Advocate and Procurator in ecclesiastical tribunals throughout the world, and is the first American to receive this authorization. Previously, he had the distinction of being the first and only American to be admitted to the Tribunals of the Sacred Roman Rota and the Signatura Apostolica.

The New Roman Missal, compiled and edited by Father F. X. Lasance and Father Francis Augustine Walsh, O.S.B., and published by Benziger Brothers, has an illustrated study plan, "Read Mass with the Priest", by the Reverend W. R. Kelly, Ph.D. This new member of the great Missal family for layfolk and religious is called *New,* because it is the most recent of these daily Mass books and has so many new and useful features in its 1856 pages. It is a pleasure to commend this excellently edited and printed Missal to our readers.

Volume II of Father Bouscaren's *The Canon Law Digest,* including two hundred Rota cases, has appeared to make easier the work of students of Canon Law and officials of diocesan matrimonial courts. The Digest, of course, is not offered as a substitute for the official reports, but as a guide, and as such it is eagerly welcomed.

The present volume contains the English text of the new Instruction to be Observed by Diocesan Tribunals in Handling Cases of Nullity of Marriages; the letter of the S. C. Consist. 24 Aug. 1936, on the Need of More Apostolic

Work for Negroes and Indians in the United States; the letter of the Holy Father to the Archbishop of Rio de Janeiro on the More Effective Promotion of Catholic Action; the Decree on Catechetical Instruction (S. C. Conc., 12 Jan. 1935) and many other interesting and important documents. Here too is found the Instruction to the Apostolic Delegate of Japan on the Duties of Catholics to their Country. The world importance of this *Instructio* has not been generally recognized. In future years it will probably be recognized as one of the most important pronouncements made by a Pope who has made many important decisions and written much that has attracted world-wide attention.

The previous work of Father Bouscaren gained great popularity because it filled a need. The second volume continues the work. (Milwaukee, The Bruce Publishing Company, Pp. xii-313).

Child of Light, by Mrs. J. L. Garvin, is a religious novel because its principal theme throughout its full development is essentially spiritual, and quite definitely Catholic. At no point, however, does the story drag because of the religious note. Mrs. Garvin's style, crisp and somewhat synoptic, begets a desire for further details of her characters rather than boredom.

The two families, whose story it tells, contrast strongly. Elvira Buckland, whose father and mother live apart, endures a nomadic Bohemian life whose only fixed point is Monseigneur. Into his sympathetic heart is poured, by voice and pen, all the events of her life, both important and trivial, from her meeting with him at seven years of age until the end of the tale. The Cooks, an English family of means, have four daughters who become Elvira's closest friends. To one of them is given the gift of Faith. Pamela Cook's conversion was so real to her that she changed even her name and called herself Chantal. She practised her faith with the joyous enthusiasm of the Franciscanism she voluntarily embraced. Her appreciation of it was enhanced by her artistic temperament. Hence, when Elvira, after her marriage to Jean-Lou, discovered that he was eclectic as to the Commandments, though diligent in the external practices of the Faith; and when the practice of religion suffered total neglect in her own life, it was to Chantal that she looked and on whom she subconsciously depended.

Child of Light tells again, and charmingly, the old story of the difference in appreciation of the faith and its beauties between one born to it and one to whom it comes in later years. One leaves the book with a feeling that Chantal Cook has a destiny to fulfil, and a curiosity to know more of her. (Longmans, Green Co., New York.)

In *The Substance Theory of Mind and Contemporary Functionalism* (Washington, The Catholic University of America. Pp. viii + 101), Dr. Thomas J. Ragusa presents a critical estimate of the respective claims of the philosophy of St. Thomas on the one hand, and of contemporary functionalism, as exemplified in the pragmatic empiricism of John Dewey on the other, each regarding Aristotle as the common source of their radically opposed theories of the nature of mind.

The concept of substance, vital to the Scholastic theory of mind, has been rejected in contemporary philosophy. But as Dr. Ragusa points out, the doubt lingers that this is not a final verdict. The aim of this study is to give a more adequate exposition of the theory of mind as substance. It is a careful piece of work that will command attention in philosophical circles. Its good bibliography will be helpful for those giving the problem further study.

Father Merkelbach's *Quaestiones de Embryologia et de Sterilisatione* is a valuable contribution to pastoral theology. (Liège, Belgium, La Penseé Catholique; Pp. 105.) Briefly, clearly and methodically the author discusses the moral problem that may arise in connexion with an operation upon a pregnant woman or one *in partu*. The Caesarean section, embryotomy, "therapeutic" abortion, and questions concerning ectopic gestation complete the first section of some 60 pages. The second section takes up the morality of sterilization as a state measure and as a private practice, and the morality of coöperation therein. An Appendix, *De Matrimonio Sterilisatorum*, provides an interesting discussion. The question, *De Moralitate Sterilisationis potestate pub-*

lica imponendae, in view of the present day agitation on the subject is possibly the most interesting chapter in the book. Priests who attend hospitals will want to read this little volume, and since the Latin is easy, it is a book that can be placed in the hands of the average educated physician and surgeon.

As Father Richard Felix, O.S.B., says, " Judge " Rutherford is by big odds the most ubiquitous enemy the Church has in this country to-day. The " Watch Tower " radio programmes, the sound trucks of the " Jehova's witnesses ", the brochures and the periodicals published by the Rutherford printing presses are well and unfavorably known in most parishes of the United States.

In his pamphlet entitled *Rutherford Uncovered* (Our Faith Press, Pilot Grove, Missouri; pp. 34), Father Felix gives a short outline of Rutherford's career. He shows how very tenuous is the "Judge's" claim to his title, tells something of his lawyer days, mentions some of his wartime activities, his prophecies, etc. The author lives in Cooper County, Missouri, where Rutherford lived for fifteen years and where he practised law. The author has much of his data on the spot.

The pamphlet is written in popular vein and can be given to those who ask about the activities of the " witnesses ". This is the sixth booklet that Father Felix has written in an effort to counteract the " Judge's " activities.

Books Received

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